THE ELEMENTS OF Moral Philoſophy.

IN THREE BOOKS.

1. Of Man, and his Connexions. Of Duty or Moral Obligation.—Various Hypotheſes.—Final Cauſes of our Moral Faculties of Perception and Affection.
2. The principal Diſtinction of Duty or Virtue. Man's Duties to Himſelf.—To Society.—To God.
3. Of Practical Ethics, or the Culture of the Mind. Motives to Virtue from Perſonal Happineſs.—From the Being and Providence of God.—From the Immortality of the Soul. The Reſult, or Concluſion.

By the late Rev. Mr. DAVID FORDYCE, *Profeſſor of Moral Philoſophy, and Author of the* Art of Preaching, *inſcribed to his Grace the Archbiſhop of* CANTERBURY.

The THIRD EDITION.

LONDON:
Printed for R. and J. DODSLEY in *Pall-mall*.
MDCCLVIII.

BRITISH MUSEUM

THE ELEMENTS OF Moral PHILOSOPHY.

BOOK I.

PRELIMINARIES.

Μάλιστα ἐπιμελητέον ὅπως ἕκαστος ἡμῶν, τῶν ἄλλων Μαθημάτων ἀμελήσας, τούτῳ τῷ Μαθήματι, καὶ τριπλοῦς καὶ μαθητὴς ἔσται. ἐάν ποθὲν οἷός τ' ἦ μαθεῖν καὶ ἐξευρεῖν τὶς αὐτὸν ποιήσει συναλθῆ καὶ ἐπισήμονα, BION καὶ ΧΡΗΣΤΟΝ καὶ ΠΟΝΗΡΟΝ διαγινώσκοντα, τὸν βελτίω ἐκ τῶν συναλῶν ἀεὶ παντα χῇ αἱρεῖσθαι. ἀναλογιζόμενον πάντα, τὰ νῦν δὴ ῥηθέντα, καὶ ξυντιθέμενα ἀλλήλοις, καὶ διαιρούμενα, πρὸς ἀρετὴν. βίος πῶς ἔχει. καὶ εἰδέναι τί κάλλος πενίᾳ ἢ πλούτῳ κεκραθὲν, καὶ μετὰ ποίας τινὸς ψυχῆς ἕξεως κακὸν ἢ, ἀγαθὸν ἐργάζεται·—καὶ πάντα τὰ τοιαῦτα τῶν φύσει πρὸς ψυχὴν ὄντων, καὶ τῶν ἐπικτήτων, τί ξυμπεφυκυῖα πρὸς ἄλληλα ἐργάζεται. ὥστε ἐξ ἁπάντων αὐτῶν δυνατὸν εἶναι συλλογισάμενον αἱρεῖσθαι πρὸς τὴν τῆς ΨΥΧΗΣ ΦΥΣΙΝ ἀποβλέποντα, τόν τε χείρω καὶ τὸν ἀμείνω BION. *Plat.* de *Repub.* Lib. 10.

HUMAN KNOWLEDGE has been diſtributed by Philoſophers into different Branches, and into more or fewer Diviſions, according to the more or leſs

extenſive Views, which they have taken of the various Subjects of *Human* Enquiry.

Partition of Knowledge. A great Philoſopher * has laid it out into three general Provinces, HISTORY, POETRY, and PHILOSOPHY; which he refers to three ſeveral Powers of the Mind, MEMORY, IMAGINATION, and REASON. *Memory* ſtores up Facts, or Ideas which are the Materials of Knowledge. *Imagination* ranges and combines them into different Aſſemblages or Pictures. *Reaſon* obſerves their Differences, Connections, and mutual Relations, and argues concerning them.

Philoſophy in general. The *laſt* is the proper Buſineſs of PHILOSOPHY, which has been defined, the "*Knowledge* "*of whatever exiſts*," or the "*Science of* "*Things Human and Divine.*" According to this Definition, its Object comprehends the *Univerſe* or *Whole of Things.* It traces whatever can be known by Man concerning the *Deity* and his *Works*, their Natures, Powers, Operations, and Connections.

Diviſion of Philoſophy. Therefore to give our Definition more Preciſion, PHILOSOPHY may be defined, the Know-

* *Vid. Bacon. Aug. Scient. Lib. II. cap.* 1.

Knowledge of the Univerſe, or of Nature, and of its Powers, Operations and Connections, with juſt Reaſonings deduced from thence. *Natural Philoſophy* inveſtigates the Properties and Operations of *Body* or *Matter*. *Moral Philoſophy* contemplates *Human Nature*, its *Moral Powers* and *Connections*, and from theſe deduces the Laws of Action; and is defined more ſtrictly the "*Science of* MANNERS or DUTY, which it traces from "Man's Nature and Condition, and ſhews "to terminate in his Happineſs." Therefore it is called *Ethics Diſciplina Morum*. In fewer Words, it is the "*Knowledge of* "DUTY *and* FELICITY, or the *Art of* "*being virtuous and happy*."

Natural.

Moral.

It is denominated an ART, as it contains a Syſtem of Rules for becoming *virtuous* and *happy*. Whoever practiſes theſe Rules, by ſo doing, attains an habitual Power and Facility of becoming *virtuous* and *happy*. It is likewiſe called a SCIENCE, as it deduces thoſe Rules from the Principles and Connections of our Nature, and proves that the Obſervance

How an Art.

How a Science.

vance of them is productive of our Happineſs.

It is an *Art*, and *Science* of the higheſt Dignity, Importance, and Uſe. Its *Object* is Man's Duty, or his Conduct in the ſeveral Moral Capacities and Connections which he ſuſtains. Its *Office* is to direct that Conduct, to ſhew whence our Obligations ariſe and where they terminate. Its *Uſe*, or *End*, is the Attainment of Happineſs; and the *Means* it employs are Rules for the right Conduct of our *Moral Powers*.

Its Object.

Its Office.

Its End.

Its Means.

As every Art and Science is more or leſs valuable, as it contributes more or leſs to our Happineſs, this *Moral Art* or *Science* which unfolds our Duty and Happineſs, muſt be a proper Canon or Standard, by which the Dignity and Importance of every other Art or Science are to be aſcertain'd. It is therefore preeminent above all others; it is that *Maſter-Art*, that *Maſter-Science*, which weighs their reſpective Merits, adjuſts their Rank in the Scale of Science, preſcribes their Meaſures, and ſuperintends their

The Standard of other Arts and Sciences.

their Efficacy and Application in Human Life. Therefore *Moral Philoſophy* has been honoured with the glorious Epithets of the *Directreſs of Life*, the *Miſtreſs of Manners*, the *Inventreſs of Laws and Culture*, the *Guide to Virtue and Happineſs*, without ſome degree of which Man were a Savage, and his Life a Scene of Barbarity and Wretchedneſs.

Having thus ſettled the *Subject* and *End* of the Science, the Elements of which we are attempting to diſcover, and ſufficiently diſtinguiſhed it from all others, it ſeems proper next to fix the *Method* of proſecuting it. *Moral Philoſophy* has this in common with *Natural Philoſophy*, that it appeals to *Nature* or *Fact*; depends on Obſervation, and builds its Reaſonings on plain uncontroverted Experiments, or upon the fulleſt Induction of Particulars of which the Subject will admit. We muſt obſerve, in both theſe Sciences, *Quid faciat & ferat Natura*; how Nature is affected, and what her Conduct is in ſuch and ſuch Circumſtances. Or in other words, we muſt collect the *Phænomena*, or *Appearances of Nature* in any given Inſtance; trace theſe to ſome *General Prin-*

The Method.

ciples, or *Laws of Operation*; and then apply theſe *Principles* or *Laws* to the explaining of other *Phænomena*.

Therefore Moral Philoſophy enquires, not how Man *might have been*, but how he *is conſtituted*; not into what *Principles*, or *Diſpoſitions* his Actions *may be artfully* reſolved, but from what Principles and Diſpoſitions they *actually* flow; not what he *may*, by Education, Habit, or foreign Influence, come to *be*, or *do*, but what by his *Nature*, or *Original Conſtituent Principles* he is *formed* to *be* and *do*. We diſcover the *Office*, *Uſe* or *Deſtination* of any Work, whether *natural* or *artificial*, by obſerving its Structure, the Parts of which it conſiſts, their Connection or joint Action. It is thus we underſtand the *Office* and *Uſe* of a Watch, a Plant, an Eye, or Hand. It is the ſame with a *Living Creature*, of the *Rational*, or *Brute Kind*. Therefore to determine the *Office*, *Duty*, or *Deſtination* of *Man*, or in other words what his *Buſineſs* is, or what *Conduct* he is *obliged* to purſue, we muſt inſpect his *Conſtitution*, take every Part to pieces, examine their *mutual Relations* one to the other, and the common Effort or Tendency of the Whole.

SEC-

SECTION I.

Of Man and his Connections.

IN giving a rude Sketch or Hiſtory in Miniature of *Man*, we muſt remember that he riſes from ſmall Beginnings, unfolds his Faculties and Diſpoſitions by degrees, as the Purpoſes of Life require their Appearance, advances ſlowly thro' different Stages to Maturity, and when he has reached it, gradually declines till he ſinks into the Grave. Let us accompany him in his Progreſs through theſe ſucceſſive Stages, and mark the *Principles* which actuate, and the *Fortunes* which attend him in each, that we may have a full View of him in each.

Man's Infant State.

Man is born a weak, helpleſs, delicate Creature, unprovided with Food, Cloathing, and whatever elſe is neceſſary for Subſiſtence, or Defence. And yet, expoſed as the Infant is to numberleſs Wants and Dangers, he is utterly incapable of ſupplying the *former*, or ſecuring himſelf againſt the *latter*. But though thus feeble

and expoſed, he finds immediate and ſure Reſources in the *Affection* and *Care* of his Parents, who refuſe no Labours, and forego no Dangers, to nurſe and rear up the tender Babe. By theſe powerful Inſtincts, as by ſome mighty Chain, does Nature link the *Parent* to the *Child*, and form the ſtrongeſt *Moral Connection* on his Part, before the Child has the leaſt Apprehenſion of it. *Hunger* and *Thirſt*, with all the Senſations that accompany or are connected with them, explain themſelves by a Language ſtrongly expreſſive, and irreſiſtibly moving. As the ſeveral Senſes bring in Notices and Informations of ſurrounding Objects, we may perceive in the young Spectator, early Signs of a growing *Wonder* and *Admiration*. Bright Objects and ſtriking Sounds are beheld and heard with a ſort of Commotion and Surprize. But without reſting on any, he eagerly paſſes on from Object to Object, ſtill pleaſed with whatever is moſt new. Thus the *Love* of *Novelty* is formed, and the Paſſion of *Wonder* kept awake. By degrees he becomes acquainted with the moſt familiar Objects, his Parents, his Brethren, and thoſe of the Family who are moſt converſant with him. He contracts

tracts a *Fondneſs* for them, is uneaſy when they are gone, and charmed to ſee them again. Thoſe Feelings become the Foundation of a *Moral Attachment* on his Side, and by this reciprocal Sympathy he forms the Domeſtick Alliance with his Parents, Brethren, and other Members of the Family. Hence he becomes intereſted in their Concerns, and feels *Joy* or *Grief*, *Hope*, or *Fear* on their Account, as well as his own. As his Affections now point beyond himſelf to others, he is denominated a *good* or *ill* Creature, as he ſtands *well* or *ill affected* to them. Theſe then are the firſt Links of the *Moral Chain*, the early Rudiments, or Out-lines of his Character, his firſt rude Eſſays towards Agency, Freedom, Manhood.

His Childhood.

When he begins to make Excurſions from the Nurſery, and extend his Acquaintance abroad, he forms a little Circle of Companions, engages with them in Play, or in queſt of Adventures; and leads, or is led by them, as his Genius is more or leſs aſpiring. Though this is properly the Seaſon in which *Appetite* and *Paſſion* have the *Aſcendant*, yet his *Imagination* and *Intellectual* Powers open apace; and as the various

various Images of things paſs before the Mental Eye, he forms a Variety of Taſtes; reliſhes ſome things and diſlikes others, as his Parents, Companions, and a thouſand other Circumſtances lead him to combine agreeable, or diſagreeable Sets of Ideas, or repreſent to him Objects in alluring or odious Lights.

As his Views are enlarged, his *Active* and *Social* Powers expand themſelves in proportion; the *Love of Action*, of *Imitation*, and of *Praiſe*, *Emulation*, *Docility*, a *Paſſion for Command*, and *Fondneſs of Change*. His Paſſions are quick, variable, and pliant to every Impreſſion, his Attachments and Diſguſts quickly ſucceed each other. He compares Things, diſtinguiſhes Actions, judges of Characters, and loves or hates them, as they appear well or ill affected to himſelf, or to thoſe he holds dear. Mean while he ſoon grows ſenſible of the Conſequences of his own Actions, as they attract Applauſe, or bring Contempt; he triumphs in the former, and is aſhamed of the latter; wants to hide them, and bluſhes when they are diſcovered. By means of theſe Powers he becomes a fit Subject of Culture, the Moral Tie is drawn cloſer, he feels that he

he is accountable for his Conduct to others as well as to himſelf, and thus is gradually ripening for Society and Action.

As Man advances from *Childhood* to *Youth*, his Paſſions as well as Perceptions take a more extenſive Range. New Senſes of Pleaſure invite him to new Purſuits; he grows ſenſible to the Attractions of Beauty, feels a peculiar Sympathy with the Sex, and forms a more tender kind of Attachment than he has yet experienced. This becomes the Cement of a *new Moral Relation*, and gives a ſofter Turn to his Paſſions and Behaviour. In this turbulent Period he enters more deeply into a *Reliſh of Friendſhip*, *Company*, *Exerciſes* and *Diverſions*; the *Love of Truth*, of *Imitation* and of *Deſign* grows upon him; and as his Connections ſpread among his Neighbours, Fellow-Citizens and Countrymen, his *Thirſt of Praiſe*, *Emulation*, and *Social Affections* grow more intenſe and active. Mean while, it is impoſſible for him to have lived thus long without having become ſenſible of thoſe more auguſt Signatures of Order, Wiſdom, and Goodneſs, which are ſtamped on the viſible Creation; and of thoſe ſtrong Suggeſtions within *His Youth.*

within himſelf of a Parent-Mind, the Source of all Intelligence and Beauty; and Object as well as Source of that Activity, and thoſe Aſpirations which ſometimes rouze his inmoſt Frame, and carry him out of himſelf to an all-mighty and all-governing Power: Hence ariſe thoſe Sentiments of *Reverence*, and thoſe Affections of *Gratitude*, *Reſignation*, and *Love*, which link the Soul with the Author of Nature, and form that moſt ſublime and god-like of all Connections.

His Manhood. Man having now reached his Prime, either new Paſſions ſucceed, or the old Set are wound up to an higher Pitch. For, growing more ſenſible of his Connection with the Public, and that particular Community to which he more immediately belongs; and taking withal a larger Proſpect of Human Life, and its various Wants and Enjoyments, he forms more intimate Friendſhips, graſps at Power, courts Honour, lays down cooler Plans of Intereſt, and becomes more attentive to the Concerns of Society; he enters into Family-Connections, and indulges thoſe Charities which ariſe from thence. The *reigning* Paſſions of this Period, powerfully prompt

him to provide for the Decays of Life; and in it *Compaſſion* and *Gratitude* exert their influence in urging the *Man*, now in full Vigour, to requite the Affection and Care of his Parents, by ſupplying their Wants and alleviating their Infirmities.

Old Age.

At length human Life verges downward, and *Old Ages* creeps on apace with its *Anxiety*, *Love of Eaſe*, *Intereſtedneſs*, *Fearfulneſs*, *Foreſight*, and *Love of Offspring*. The Experience of the Aged is formed to direct, and their Coolneſs to temper the Heat of Youth; the former teaches them to look back on paſt Follies, and the latter to look forward into the Conſequences of Things, and provide againſt the worſt *. Thus every Age has its peculiar Genius and Set of Paſſions, correſponding to that Period, and moſt conducive to the Proſperity of the reſt. And thus are the *Wants* of one Period ſupplied by the *Capacities* of another, and the *Weakneſſes* of one Age tally to the *Paſſions* of another.

Paſſions of every Age.

Beſides theſe, there are other Paſſions and Affections of a leſs *ambulatory* Nature, not peculiar

* See *Hor. de Art. Poet.*

culiar to one Period, but belonging to every Age, and acting more or leſs in every Breaſt throughout Life. Such are, *Self-Love*, *Benevolence*, *Love of Life*, *Honour*, *Shame*, *Hope*, *Fear*, *Deſire*, *Averſion*, *Joy*, *Sorrow*, *Anger*, and the like. The two firſt are Affections of a cooler Strain, one pointing to the Good of the Individual, the other to that of the Species; *Joy* and *Sorrow*, *Hope* and *Fear*, ſeem to be only Modifications, or Exertions of the ſame *Original* Affections of *Love* and *Hatred*, *Deſire* and *Averſion*, ariſing from the different Circumſtances or Poſition of the Object deſired or abhorred, as it is preſent or abſent. From theſe likewiſe ariſe other *Secondary*, or *Occaſional* Paſſions, which depend, as to their Exiſtence and ſeveral Degrees, upon the Original Affections being gratified or diſappointed, as *Anger*, *Complacence*, *Confidence*, *Jealouſy*, *Love*, *Hatred*, *Dejection*, *Exultation*, *Contentment*, *Diſguſt*, which do not form *Leading* Paſſions, but rather hold of them.

Their joint Effects.

By theſe ſimple, but powerful Springs, whether *periodical* or *fixed*, the Life of Man, weak and indigent as he is, is preſerved and ſecured, and the Creature is prompted to a conſtant

conſtant Round of Action, even to ſupply his own numerous and ever-returning *Wants*, and to guard againſt the various *Dangers* and *Evils* to which he is obnoxious. By theſe Links, Men are connected with each other, formed into Families, drawn into particular Communities, and all united, as by a common League, into one Syſtem or Body, whoſe Members feel and ſympathize one with another. By this admirable Adjuſtment of the Conſtitution of *Man* to his *State*, and the gradual Evolution of his Powers, Order is maintained, Society upheld, and Human Life filled with that Variety of Paſſion and Action, which at once enliven and diverſify it.

The Directing Power.

This is a ſhort Sketch of the *Principal Movements* of the Human Mind. Yet, theſe Movements are not the Whole of Man; they impel to Action, but do not direct it; they need a *Regulator* to guide their Motions, to meaſure and apply their Forces. And accordingly they have one that naturally *ſuperintends* and *directs* their Action. We are conſcious of a *Principle* within us, which examines, compares and weighs Things, notes the Differences, obſerves the Forces, and foreſees the Conſequences

ſequences of Affections and Actions. By this Power we look back on paſt Times, and forward into Futurity, gather Experiences, eſtimate the real and comparative Value of Objects, lay out Schemes, contrive Means to execute them, and ſettle the whole Order and Oeconomy of Life. This Power we commonly diſtinguiſh by the Name of REASON, or REFLECTION, the Buſineſs of which is not to ſuggeſt any original Notices or Senſations, but to canvaſs, range, and make Deductions from them.

The judging or approving Powers.

We are intimately conſcious of another Principle within us, which approves of certain *Sentiments*, *Paſſions* and *Actions*, and diſapproves of their Contraries. In conſequence of the Deciſions of this inward Judge, we denominate ſome Actions and Principles of Conduct, *right*, *honeſt*, *good*, and others *wrong*, *diſhoneſt*, *ill*. The former excite our *Eſteem*, *Moral Complacence*, and *Affection*, immediately and originally of themſelves, without regard to their Conſequences, and whether they affect our Intereſt or not. The latter do as naturally and neceſſarily call forth our *Contempt*, *Scorn*, and *Averſion*. That Power, by which

which we perceive this Difference in Affections and Actions, and feel a conſequent Reliſh or Diſlike, is commonly called CONSCIENCE, or the MORAL SENSE. Whether ſuch a Power belongs to human Nature or not, muſt be referred to every one's Experience of what paſſes within himſelf.

Theſe Powers different from Affections.

Theſe two Powers of *Reaſon* and *Conſcience*, are evidently Principles different in *Nature* and *Kind* from the Paſſions and Affections. For the Paſſions are mere *Force* or *Power*, *blind Impulſes*, acting violently and without Choice, and ultimately tending each to their reſpective Objects, without regard to the Intereſt of others, or of the whole Syſtem. Whereas the *Directing* and *Judging* Powers diſtinguiſh and aſcertain the different Forces, mutual Proportions and Relations, which the Paſſions bear to each other and to the Whole; recognize their ſeveral Degrees of Merit, and judge of the whole Temper and Conduct, as they reſpect either the Individual or the Species; and are capable of directing or reſtraining the blind Impulſes of Paſſion in a due Conſiſtency one with the other, and a regular Subordination

tion to the Whole Syſtem.—Let this Difference be remembered.

Diviſion of the Paſſions.

This is ſome Account of the *Conſtituent Principles* of our Nature, which, according to their different Mixtures, Degrees, and Proportions, mould our Character and ſway our Conduct in Life. In reviewing that large Train of Affections which fill up the different Stages of Human Life, we perceive this obvious Diſtinction among them; that ſome of them reſpect the *Good* of the *Individual*, and others carry us beyond Ourſelves to the *Good* of the *Species*, or *Kind*. The former have therefore been called *Private*, and the latter *Public* Affections. Of the firſt Sort are *Love of Life*, of *Pleaſure*, of *Power*, and the like. Of the laſt are *Compaſſion*, *Gratitude*, *Friendſhip*, *Natural Affection*, and the like. Of the *Private* Paſſions *, ſome reſpect merely the *Security* and *Defence* of the Creature, ſuch as *Reſentment*, and *Fear*; whereas others aim at ſome *Poſitive* Advantage or Good, as *Wealth*, *Eaſe*, *Fame*.

Defenſive Paſſions.

The former ſort therefore, becauſe

* *Here we uſe* Paſſions *and* Affections *without Diſtinction. Their Difference will be marked afterwards.*

cauſe of this Difference of Objects, may be termed *Defenſive* Paſſions. Theſe anſwer to our *Dangers*, aad prompt us to avoid them if we can, or boldly to encounter them when we cannot.

Private or Appetitive Paſſions.

The other Claſſes of *Private* Paſſions, which purſue *private poſitive* Good, may be called *Appetitive*. However we ſhall ſtill retain the Name of *Private*, in Contradiſtinction to the *Defenſive* Paſſions. Man has a great Variety of Wants to ſupply, and is capable of many Enjoyments, according to the ſeveral Periods of his Life, and the different Situations in which he is placed. To theſe therefore, a ſuitable Train of *Private* Paſſions correſpond, which engage him in the Purſuit of whatever is neceſſary for his Subſiſtence, or Welfare.

Public Paſſions.

Our *Public* or *Social* Affections are adapted to the ſeveral *Social Connections* and *Relations* which we bear to others, by making us ſenſible of their Dangers, and intereſting us in their Wants, and ſo prompting us to ſecure them againſt one, and ſupply the other.

The Appeal.

Whether this hiſtoric Draught of *Man*, and of that Groupe

of

of Figures and Connections with which he is environed be juſt or not, is a Matter, not ſo much of Reaſoning, as common Senſe and common Experience. Therefore let every one conſult his Experience of what he feels within, and his Knowledge of what is tranſacted abroad, in the *little*, or the *great* World in which he lives; and by that Experience, and that Knowledge, let the Picture be acknowledged *Juſt*, or pronounced the *Contrary*. For to that Experience, and to that Knowledge, and to theſe alone, the Deſigner appeals.

This is the firſt Step then to diſcover the *Duty* and *Deſtination* of Man, the having analyzed the Principles of which he is compoſed. It is neceſſary, in the next place, to conſider in what *Order*, *Proportion*, and *Meaſure* of thoſe inward Principles, *Virtue*, or a ſound Moral Temper, and right Conduct conſiſts; that we may diſcover whence *Moral Obligation* ariſes.

SECT.

SECT. II.

Of Duty, or Moral Obligation.

IT is by the *End* or *Deſign* of any *Power* or *Movement*, that we muſt direct its *Motions*, and eſtimate the *Degree* of Force neceſſary to its juſt Action. If it want the Force requiſite for the obtaining its End, we call it *defective*; if it has too much, ſo as to be carried beyond *it*, we ſay it is *over-charged*; and in either Caſe it is imperfect, and ill-contrived. If it has juſt enough to reach the Scope, we eſteem it *right*, and as it ſhould be. Let us apply this Reaſoning to the Paſſions. *The Meaſure of Powers.*

The *Defence* and *Security* of the Individual being the *Aim* of the *defenſive Paſſions*, that *Security* and *Defence* muſt be the *Meaſure* of their *Strength* or *Indulgence*. If they are ſo *weak* as to prove inſufficient for that End, or if they *carry us beyond it*, i. e. raiſe unneceſſary Commotions, or continue longer than is needful, they are unfit to anſwer their original Deſign, and therefore are in an unſound and unnatural State. *Meaſure of the defenſive Paſſions.*

The

The Exercise of *Fear* or of *Resentment*, has nothing desirable in it, nor can we give way to either without painful Sensations. Without a certain Degree of them we are naked and exposed. With too high a Proportion of them we are miserable, and often injurious to others. Thus *Cowardice* or *Timidity*, which is the Excess of Fear, instead of saving us in Danger, gives it too formidable an Appearance, makes us incapable of attending to the best Means of Preservation, and disarms us of *Courage*, our natural Armour. *Fool-hardiness*, which is a Want of a due measure of *Fear*, leads us heedlessly into Danger, and lulls us into a pernicious Security. *Revenge*, i. e. *excessive Resentment*, by the Violence of its Commotion, robs us of that *Presence of Mind* which is often the best Guard against Injury, and inclines us to pursue the Aggressor with more Severity than Self-defence requires. *Pusillanimity*, or the Want of a just Indignation against Wrong, leaves us quite unguarded, and sinks the Mind into a passive enervating Tameness. Therefore, "*to keep the defensive Passions duly* "*proportion'd to our Dangers*, is their *na*- "*tural* Pitch and Tenour."

The

The *private* Paſſions lead us to purſue ſome *poſitive* Species of *private* Good. That *Good* therefore, which is the Object and End of each, muſt be the *Meaſure* of their reſpective Force, and direct their Operation. If they are too *weak* or *ſluggiſh* to engage us in the Purſuit of their ſeveral Objects, they are evidently *deficient*; but if they defeat their End by their *Impetuoſity*, then are they ſtrained beyond the juſt Tone of Nature. Thus *Vanity*, or an *exceſſive Paſſion for Applauſe*, betrays into ſuch Meanneſſes and ſuch little Arts of Popularity, as makes us forfeit the Honour we ſo anxiouſly court. On the other hand, a *total Indifference about the Eſteem of Mankind*, removes a ſtrong Guard and Spur to Virtue, and leaves the Mind open to the moſt abandoned Proſecutions. Therefore, "*to keep* "*our private Paſſions and Deſires propor-* "*tioned to our* WANTS, *is the juſt Meaſure* "*and Pitch of this Claſs of Affections.*"

Meaſure of the private Paſſions.

The *defenſive* and *private* Paſſions do all agree in general, in their Tendency or Conduciveneſs to the Intereſt or Good of the Individual. Therefore when there is a

Comparative Force.

Colliſion of Intereſt, as may ſometimes happen, that *Aggregate of Good* or *Happineſs*, which is compoſed of the particular Goods to which they reſpectively tend, muſt be the common Standard by which their *comparative Degrees* of Strength are to be meaſured. That is to ſay, if any of them in the Degree in which they prevail, are incompatible with the greateſt Aggregate of Good, or moſt extenſive Intereſt of the Individual, then are they unequal and diſproportionate. For, in judging of a particular *Syſtem* or *Conſtitution* of Powers, we call that the *ſupreme* or *principal* End, in which the Aims of the ſeveral Parts or Powers coincide, and to which they are ſubordinate, and reckon them in due Proportion to each other, and right with regard to the Whole, when they maintain that Subordination or Subſerviency. Therefore, " to proportion our " defenſive and private Paſſions in ſuch " meaſure to our Dangers and Wants, as " beſt to ſecure the Individual, and ob- " tain the greateſt Aggregate of private " Good or Happineſs, is their juſt Ba- " lance, or comparative Standard in caſe " of Competition."

In

In like manner, as the *public* or *ſocial* Affections point at the Good of others, that *Good* muſt be the Meaſure of their Force. When a particular *ſocial* Affection, as *Gratitude* or *Friendſhip*, which belongs to a particular *ſocial Connection*, *viz.* that of a *Benefactor* or of a *Friend*, is too feeble to make us act the *grateful* or *friendly* Part, that Affection being inſufficient to anſwer its End, is *defective* and *unſound*. If, on the other hand, a particular Paſſion of this Claſs counteract or defeat the Intereſt it is deſigned to promote, by its Violence or Diſproportion, then is that Paſſion *exceſſive* and *irregular*. Thus *natural Affection*, if it degenerates into a *paſſionate* Fondneſs, not only hinders the Parents from judging coolly of the Intereſt of their Offspring, but often leads them into a moſt partial and pernicious Indulgence.

Meaſure of the public Affections.

As every kind Affection points at the Good of its particular Object, it is poſſible there may be a Colliſion of Intereſts or Goods. Thus the Regard due to a *Friend* may interfere with that which we owe to a *Community*. In ſuch a Competition of Intereſts, it is evident, that the *greateſt*

Colliſion of ſocial Affections.

is to be choſen; and that is the greateſt Intereſt, which contains the greateſt Sum or Aggregate of public Good, greateſt in *Quantity* as well as *Duration*. This then is the *common Standard*, by which the reſpective Forces and Subordinations of the ſocial Affections muſt be adjuſted. *Therefore* we conclude, that "this Claſs of Affections are ſound and regular, when "they prompt us to purſue the *Intereſt* of "*Individuals* in an entire Conſiſtency with "the *public Good*," or, in other words, "when they are duly proportioned to the "*Dangers* and *Wants* of others, and to "the various *Relations* in which we ſtand "to *Individuals*, or to *Society*."

Thus we have found by an Induction of Particulars, the *natural Pitch* or *Tenour* of the *different Orders of Affection*, conſidered apart by themſelves. Now as the *Virtue* or *Perfection* of every Creature lies in following its Nature, or acting ſuitably to the juſt Proportion and Harmony of its ſeveral Powers; therefore, "the VIRTUE of a Creature endow'd "with ſuch Affections as *Man*, muſt con-"ſiſt in obſerving, or acting agreeably to "their *natural Pitch and Tenour*." Let this ſuffice at leaſt for its firſt rude Sketch.

But,

Balance of Affection.

But, as there are no independent Affections in the Fabric of the Mind, no Paſſion that ſtands by itſelf, without ſome Relation to the reſt, we cannot pronounce of any one conſidered APART, that it is either *too ſtrong*, or *too weak*. Its Strength and juſt Proportion muſt be meaſured, not only by its Subſerviency to its own immediate End, but by the Reſpect it bears to the whole Syſtem of Affection. Therefore, we ſay a Paſſion is *too ſtrong*, not only when it defeats its own End, but when it impairs the Force of other Paſſions, which are equally neceſſary to form a *Temper of Mind*, ſuited to a certain *Oeconomy*, or *State*; and *too weak*, not merely on account of its Inſufficiency to anſwer its End, but becauſe it cannot ſuſtain its *Part* or *Office*, in the Balance of the whole Syſtem. Thus the *Love of Life* may be *too ſtrong*, when it takes from the *Regard* due to one's Country, and will not allow one bravely to encounter Dangers, or even Death on its Account. Again, the *Love of Fame* may be *too weak*, when it throws down the Fences which render Virtue more ſecure, or weakens the Incentives which make it more active and public-ſpirited.

Limits of private Affections.

If it be aſked, "How far "may the Affections towards "private Good or Happineſs "be indulged?" One Limit was before fixed for the particular Indulgences of each, *viz.* their Subordination to the common Aggregate of Good to the private Syſtem. In theſe therefore, a due Regard is always ſuppoſed to be had to *Health*, *Reputation*, *Fortune*, the *Freedom of Action*, the *unimpair'd Exerciſe of Reaſon*, the *calm Enjoyment of one's ſelf*, which are all private Goods. Another Limit now reſults from the Balance of Affection juſt named, *viz.* "*The Security and Happineſs of others*," or to expreſs it more generally, "a *private* "Affection may be ſafely indulged, when "by that Indulgence, we do not violate "the Obligations which reſult from our "higher Relations, or public Connec-"tions." A juſt Reſpect therefore being had to theſe Boundaries, which Nature has fixed in the Breaſt of every Man, what ſhould limit our Purſuits of private Happineſs? Is Nature ſullen and penurious? Or does the God of Nature envy the Happineſs of his Offspring?

Colliſion of Intereſts.

Whether there is ever a real Colliſion of Intereſts between the

the *public* and *private* Syſtem of Affections, or the *Ends* which each Claſs has in view, will be afterwards conſidered; but where there is no Colliſion, there is little or no danger of carrying either, but eſpecially the *public*, Affections to Exceſs, provided both Kinds are kept ſubordinate to a diſcreet and cool *Self-love*, and to a calm and univerſal *Benevolence*, which Principles ſtand as Guards at the Head of each Syſtem.

Reſult.

This then is the Conduct of the Paſſions, conſidered as *particular* and *ſeparate* Forces, carrying us out to their reſpective Ends; and this is their Balance or Oeconomy, conſidered as *compound* Powers, or Powers mutually related, acting in conjunction towards a *common End*, and conſequently as forming a *Syſtem* or *Whole*.

Subordination of Powers.

Now, whatever adjuſts or maintains this *Balance*, whatever in the human Conſtitution is formed for *directing* the Paſſions, ſo as to keep them from defeating their own End, or interfering with each other, muſt be a Principle of a *ſuperior* Nature to them, and *ought* to direct their Meaſures, and govern their Proportions. But it

was found that REASON or Reflection is ſuch a Principle, which points out the Tendency of our Paſſions, weighs their Influence upon private and public Happineſs, and ſhews the beſt Means of attaining either. It having been likewiſe found, that there is another directing or controuling Principle, which we call CONSCIENCE, or the MORAL SENSE, which, by a native kind of Authority, judges of Affections and Actions, pronouncing ſome *juſt* and *good*, and others *unjuſt* and *ill*; it follows that the Paſſions, which are mere Impulſes, or blind Forces, are Principles inferior and ſubordinate to this *judging* Faculty. THEREFORE, if we would follow the Order of Nature, *i. e.* obſerve the mutual Reſpects and the Subordination which the different Parts of the human Conſtitution bear to one another, the Paſſions ought to be ſubjected to the Direction and Authority of the *leading* or *controuling* Principles.

In what it conſiſts.

We conclude therefore from this *Induction*, that "The *Conſtitution* or *juſt Oeconomy* of "*human Nature*, conſiſts in a regular *Subordination* of the *Paſſions* and *Affections* "to

" to the AUTHORITY of CONSCIENCE,
" and the DIRECTION of REASON."

Oeconomy of Nature, or right Temper.

That *Subordination* is *regular*, when the Proportion formerly mentioned is maintained; that is to ſay, " When the " DEFENSIVE Paſſions are kept proportioned to our DANGERS; when the " PRIVATE Paſſions are proportioned to " our WANTS; and, when the PUBLIC " Affections are adapted to our PUBLIC " CONNECTIONS, and proportioned to the " Wants and Dangers of others." This laſt Branch is expreſſed ſomewhat differently from the two former, in order to include that moſt important Relation in which we ſtand, and thoſe indiſpenſible Laws of Duty which we owe to the great Author of our Nature, who, being ſupremely perfect and happy, has no Wants to ſupply, and is obnoxious to no Poſſibility of Change.

Human Virtue and Perfection.

But the *natural State*, or the *ſound* and *vigorous Conſtitution* of any Creature, or the *juſt Oeconomy* of its Powers, we call its *Health* and *Perfection*; and the acting agreeably to theſe, its VIRTUE or GOODNESS. THEREFORE, " the HEALTH and PERFECTION

" of Man muſt lie in the aforeſaid Su-
" PREMACY of CONSCIENCE and REA-
" SON, and in the SUBORDINATION of
" the Paſſions to their AUTHORITY and
" DIRECTION. And *his* VIRTUE or
" GOODNESS muſt conſiſt in *acting agree-*
" *ably* to that ORDER or OECONOMY."

How conformable to Reaſon.

That ſuch an Oeconomy of the Mind, and ſuch a Conduct of its Powers and Paſſions will ſtand the Teſt of *Reaſon*, cannot admit of any Diſpute. For, upon a fair Examination into the Conſequences of Things, or the Relations and Aptitudes of *Means* to *Ends*, *Reaſon* evidently demonſtrates, and *Experience* confirms it, that " To have our *defenſive Paſſions* duly
" proportioned to our *Dangers*, is the
" ſureſt way to avoid or get clear of them,
" and obtain the Security we ſeek after."
—— " To proportion our *private Paſſions*
" to our *Wants*, is the beſt Means to ſup-
" ply them;—and, to adapt our *public*
" *Affections* to our *ſocial Relations*, and the
" *Good* of others, is the moſt effectual
" Method of fulfilling *one*, and procuring
" the *other*." In this Senſe therefore, *Virtue* may be ſaid to be a " *Conduct* con-
" formable to *Reaſon*," as Reaſon diſcovers

an

an apparent *Aptitude* in ſuch an *Order* and *Oeconomy* of Powers and Paſſions, to anſwer the End for which they are *naturally* formed.

Connection between Affections and Ends, not the Idea of Moral Obligation.

If the Idea of *Moral Obligation* is to be deduced merely from this *Aptitude* or *Connection* between certain Paſſions, or a certain Order and Balance of Paſſions, and certain Ends obtained, or to be obtained by them, then is *Reaſon* or *Reflection*, which perceives that Aptitude or Connection, the proper Judge of *Moral Obligation*; and on this Suppoſition it may be defined, as hath been done by ſome, the Connection between the *Action* and the *Motive*; for the *End* is the *Motive*, or the *final Cauſe*, and the *Affection* is the *Action*, or its immediate, natural Cauſe. A Man, from mere Self-love, may be induced to fulfil that Obligation, which is founded on the Connection between the *defenſive* Paſſions and their *Ends*, or the *private* Paſſions and their *Ends*; becauſe in that Caſe his own Intereſt will prompt him to indulge them in the due Proportion required. But if he has no Affections which point beyond himſelf, no Principle but *Self-love*, or ſome

ſubtle

ſubtle Modification of it, what ſhall intereſt him in the Happineſs of others, where there is no Connection between it and his own; or what Senſe can he have of *Moral Obligation* to promote it? Upon this Scheme therefore, without public or ſocial Affection there could be no *Motive*, and conſequently no Moral Obligation to a beneficent, diſintereſted Conduct.

But if the mere Connection between certain Paſſions, or a certain Order of Paſſions, and certain Ends, are what conſtitutes, or gives us the Idea of *Moral Obligation*, then why may not the Appoſiteneſs of any Temper or Conduct, nay, of any Piece of Machinery to obtain its End, form an equally ſtrict *Moral Obligation?* For the Connection and Aptitude are as ſtrong and invariable in the latter Inſtances as in the former. But as this is confounding the moſt obvious Differences of things, we muſt trace the Idea of *Moral Obligation* to another and a more natural Source.

Idea of it from Experience.

Let us appeal therefore to our inmoſt Senſe and Experience, "How we ſtand affected to thoſe different Sets of Paſſions, in the juſt Meaſure and Balance of which we found a right Temper to conſiſt."

" conſiſt." For this is entirely a Matter of Experience, in which we muſt examine as in any other natural Enquiry, " What " are the genuine Feelings and Opera- " tions of Nature, and what Affections " or Symptoms of them appear in the " given Inſtance."

Why the defenſive Paſſions approved.

The DEFENSIVE Paſſions, as *Anger* and *Fear*, give us rather Pain than Pleaſure, yet we cannot help feeling them when provoked by Injury, or expoſed to Harm. We account the Creature imperfect that wants them, becauſe they are neceſſary to his Defence. Nay we ſhould in ſome meaſure condemn ourſelves, did we want the neceſſary Degree of *Reſentment* and *Caution*. But if our *Reſentment* exceeds the Wrong received, or our Caution the Evil dreaded, we then *blame* ourſelves for having over-acted our Part. Therefore, while we are in Danger, to be totally deſtitute of them we reckon a *blameable Defect*, and to feel them in a juſt, *i. e.* neceſſary Meaſure, we *approve*, as ſuited to the Nature and Condition of ſuch a Creature as Man. But our Security obtained, to continue to indulge them, we not only

diſapprove

diſapprove as *hurtful*, but *condemn* as *unmanly*, *unbecoming*, and *mean-ſpirited*: Nor will ſuch a Conduct afford any ſelf-approving Joy, when we coolly reflect upon it.

Why the private.

With regard to the PRIVATE Paſſions, ſuch as *Love of Life*, *Pleaſure*, *Eaſe*, and the like, as theſe aim at private Good, and are neceſſary to the Perfection and Happineſs of the Individual, we ſhould reckon any Creature *defective*, and even *blameable*, that was deſtitute of them. Thus, we condemn the Man who imprudently ruins his Fortune, impairs his Health, or expoſes his Life; we not only pity him as an unfortunate Creature, but feel a kind of *Moral Indignation* and Contempt of him, for having made himſelf ſuch. On the other hand, though a diſcreet Self-regard does not attract our Eſteem and Veneration, yet we *approve* of it in ſome Degree, in an higher and different Degree from what we would regard a well-contrived Machine, as neceſſary to form a finiſh'd Creature, nay to complete the virtuous Character, and as exactly ſuited to our preſent indigent State. There are ſome Paſſions

ſions reſpecting private Good, towards which we feel higher Degrees of Approbation, as the *Love of Knowledge*, of *Action*, of *Honour*, and the like. We eſteem them as Marks of an ingenuous Mind, and cannot help thinking the Character in which they are wanting, remarkably ſtupid, and in ſome degree *immoral*.

Why the public.

With regard to the SOCIAL Affections, as *Compaſſion*, *natural Affection*, *Friendſhip*, *Benevolence*, and the like, we approve, admire, and love them in ourſelves, and in all in whom we diſcover them, with an Eſteem and Approbation, if not different in kind, yet ſurely far ſuperior in degree to what we feel towards the other Paſſions. Theſe we reckon neceſſary, juſt, and excellently fitted to our Structure and State; and the Creature which wants them we call defective, ill conſtituted, a kind of Abortion. But the *public* Affections we eſteem as ſelf-worthy, originally and eternally amiable. We approve and congratulate ourſelves in proportion as we indulge them, and reckon thoſe deſerving of our Eſteem and Friendſhip who do ſo.

But

Diſtinction between vehement and calm Affections.

But among the *ſocial* Affections, we make an obvious and conſtant Diſtinction, *viz.* between thoſe particular Paſſions, which urge us with a ſudden Violence, and uneaſy kind of Senſation, to purſue the Good of their reſpective Objects, as *Pity*, *natural Affection*, and the like; and thoſe calm, diſpaſſionate Affections and Deſires, which prompt us more ſteadily and uniformly, to promote the Happineſs of others. The former we generally call *Paſſions*, to diſtinguiſh them from the other Sort, which go more commonly by the Name of *Affections*, or *calm Deſires*. The *firſt* kind we approve indeed and delight in; but we feel ſtill higher Degrees of Approbation and moral Complacence towards the *laſt*, and towards all Limitations of the particular Inſtincts, by the Principle of *univerſal Benevolence*. The more Objects the calm Affections take in, and the worthier theſe are, their Dignity riſes in proportion, and with this our Approbation keeps an exact Pace. A Character, on the other hand, which is quite diveſted of theſe public Affections, which feels no Love for the Species,

Species, but inſtead of it, entertains Malice, Rancour and Ill-will, we reckon totally immoral and unnatural.

Such then are the Sentiments and Diſpoſitions we feel, when theſe ſeveral Orders of Affections paſs before the mental Eye.

Moral Obligation.

Therefore, "that State in "which we feel ourſelves "moved, in the manner a- "bove deſcribed, towards thoſe Affec- "tions and Paſſions, as they come under "the Mind's Review, and in which we "are inſtantaneouſly and independently "of our Choice or Volition, prompted "to a *correſpondent* Conduct, we call a "State of MORAL OBLIGATION." Let us ſuppoſe, for inſtance, a Parent, a Friend, a Benefactor, reduced to a Condition of the utmoſt Indigence and Diſtreſs, and that it is in our Power to give them immediate Relief. To what Conduct are we *obliged?* What *Duty* does Nature dictate and require in ſuch a Caſe? Attend to Nature, and Nature will tell, will tell with a Voice irreſiſtibly audible and commanding to the *human Heart*, with an Authority which no Man can ſilence without

without being ſelf-condemned, and which no Man can elude but at his Peril; "That "immediate Relief OUGHT to be given." Again, let a Friend, a Neighbour, or even a Stranger, have lodged a *Depoſit* in our Hands, and after ſome time reclaim it, no ſooner do theſe Ideas of the Confidence repoſed in us, and of Property not *tranſferred*, but *depoſited*, occur, than we immediately and unavoidably feel, and recognize the OBLIGATION to reſtore it. In both theſe Caſes, we ſhould condemn and even loath ourſelves, if we acted otherwiſe, as having done, or omitted doing what we *ought* not, as having acted beneath the Dignity of our Nature;—contrary to our moſt intimate Senſe of *Right* and *Wrong*;—we ſhould accuſe ourſelves as guilty of Ingratitude, Injuſtice, and Inhumanity;—and be conſcious of deſerving the Cenſure, and therefore dread the Reſentment of all rational Beings.—But in complying with the *Obligation*, we feel Joy and Self-approbation,—are conſcious of an inviolable Harmony between our Nature and Duty,—and think ourſelves entitled to the Applauſe of every impartial Spectator of our Conduct.

To

To *deſcribe* therefore what we cannot perhaps *define*, a *State* of MORAL OBLIGATION, is "that State in which a Creature, endued with ſuch *Senſes*, *Powers*, and *Affections* as *Man*, would condemn himſelf, and think he deſerved the Condemnation of all others, ſhould he refuſe to fulfil it; but would approve himſelf, and expect the Approbation of all others, upon complying with it." *Moral Obligation.*

And we call him a MORAL AGENT, who is in ſuch a *State*, or is ſubject to *Moral Obligation*. Therefore as Man's *Structure* and *Connections* often ſubject him to ſuch a State of *Moral Obligation*, we conclude that *he* is a MORAL AGENT. But as Man may ſometimes act without *knowing* what he does, as in Caſes of *Frenzy* or *Diſeaſe*, or in many *natural Functions*; or knowing what he does, he may act without *Choice* or *Affection*, as in Caſes of *Neceſſity* or *Compulſion*, therefore to denominate an Action *Moral*, i. e. *approveable*, or *blameable*, it muſt be done *knowingly* and *willingly*, or *from Affection* and *Choice*. "A *morally good Action* then "is to fulfil a *Moral Obligation* knowing- *Moral Agent.* *Moral Action good and bad.*

"ly

" ly and willingly." And a *morally bad Action*, or an *immoral Action*, is " to vio- " late a *Moral Obligation* knowingly and " willingly." The propoſed Brevity of the Enquiry will not admit of entering into the minuter Diſtinctions of Actions.

Moral Character and Temper good and bad.

As not an *Action*, but a *Series of Actions* conſtitute a CHARACTER; as not an *Affection*, but a *Series of Affections* conſtitute a Temper, and as we denominate things by the groſs, *à fortiori*, or by the Qualities which chiefly prevail in them, therefore we call that a " *mo-* " *rally good Character*, in which a *Series* " *of morally good Actions* prevail; and that a " *morally good Temper*, in which a *Series* " *of morally good Affections* have the Aſcen- " dant." A bad Character and bad Temper are the Reverſe. But where the above-mentioned *Order* or *Proportion* of Paſſions is maintained, there a *Series* of *morally good Affections and Actions* will prevail. THEREFORE, " to maintain that " Order and Proportion, is to have a " *morally good Temper and Character.*" But a " *morally good Temper and Character*, " is MORAL RECTITUDE, INTEGRITY, " VIRTUE, or the COMPLETION OF DUTY."

If

If it be aſked after all, "How we come by the Idea "of *Moral Obligation* or *Du-* "*ty?*" We may anſwer, that we come by it in the ſame way as by our other *original* and *primary* Perceptions. We receive them all from Nature, or the great Author of Nature. For this Idea of *Moral Obligation* is not a Creature of the Mind, or dependent on any previous Act of Volition, but ariſes on certain Occaſions, or when certain other Ideas are preſented to the Mind, as neceſſarily, inſtantaneouſly, and unavoidably, as *Pain* does upon too near an Approach to the Fire, or *Pleaſure* from the Fruition of any Good. It does not, for inſtance, depend on our Choice, whether we ſhall feel the *Obligation* to ſuccour a diſtreſſed Parent, or to reſtore a Depoſit entruſted to us, when it is recalled. We cannot call this a COMPOUND Idea made up of one or more ſimple Ideas. We may indeed, nay we muſt, have ſome Ideas antecedent to it, *e. g.* that of a Parent—in Diſtreſs—of a Child,—able to relieve,—of the Relation of one to the other,—of a Truſt,—of Right, *&c.* But none of theſe Ideas conſtitute the Perception of *Obligation*.

How we come by the Idea of Moral Obligation.

This

This is an Idea quite diſtinct from, and ſomething ſuperadded to, the Ideas of the Correlatives, or the Relation ſubſiſting between them. Theſe indeed, by a Law of our Nature, are the Occaſion of ſuggeſting it, but they are as totally different from it, as Colours are from Sounds. By Senſe or Reflection we perceive the Correlatives, our Memory recals the Favours or Depoſit we received, the various Circumſtances of the Caſe are Matters of Fact or Experience; but ſome delicate inward *Organ* or *Power*, or call it what we pleaſe, does, by a certain inſtantaneous Sympathy, antecedent to the cool Deductions of Reaſon, and independent of previous Inſtruction, Art, or Volition, *perceive* the *Moral Harmony*, the *living irreſiſtible Charms of Moral Obligation*, which immediately intereſts the correſpondent Paſſions, and prompts us to fulfil its aweful Dictates.

The Uſe of Reaſon in Moral Caſes. We need not apprehend any Danger from the Quickneſs of its Deciſions, nor be frightened, becauſe it looks like *Inſtinct*, and has been called ſo. Would we approve one for deliberating long, or reaſoning the Matter much at leiſure, whether he ſhould relieve

relieve a diſtreſs'd Parent, feed a ſtarving Neighbour, or reſtore the Truſt commited to him? Should we not ſuſpect the Reaſoner of Knavery, or of very weak Affections to Virtue? We employ *Reaſon*, and worthily employ it in examining the Condition, Relations, and other Circumſtances of the Agent or Patient, or of thoſe with whom either of them are connected, or, in other Words, the *State of the Caſe*: And in complicated Caſes, where the Circumſtances are many, it may require no ſmall Attention to find the true State of the Caſe; but when the Relations of the Agent or Patient, and the Circumſtances of the Action are obvious, or come out ſuch after a fair Trial, we ſhould ſcarce approve him who demurs on the Obligation to that Conduct which the Caſe ſuggeſts. Thus, ſuppoſe one to depoſit with us a Sword, which he comes afterwards to reclaim, but in ſuch Circumſtances, ſuppoſe of Frenzy or Melancholy, as gives us good ground to ſuſpect that he will uſe it to the Hurt of others, or of himſelf. In ſuch a Caſe it belongs to *Reaſon* or *Prudence*, coolly to weigh every Circumſtance, the Condition of the Proprietor, the Conſequences of

reſtoring

reſtoring the Depoſit, and the like; nor ſhould we on this Suppoſition, condemn the heſitating about the reſtoring it; but let the Proprietor return to himſelf, the Obligation to Reſtitution being now apparent, we ſhould juſtly ſuſpect the Demurrer of ſomething criminal or knaviſh.

Inſtinct conſidered. At to that Objection againſt this original Perception of *Moral Obligation*, taken from its being an Inſtinct or neceſſary Determination of our Nature; are not the Perceptions or Determinations of Reaſon equally neceſſary? Does not every intuitive Perception or Judgment neceſſarily extort our Aſſent, when the Agreement or Diſagreement of the Ideas which are compared is perceived? *Inſtinct* indeed has been conſidered, as ſomething relative merely to bodily *Senſe* and *Appetite*, a mere brutal Senſation or Impulſe, in which the Mind, or our ſublimer Powers have no Part; and therefore it is a Term that has been thought obnoxious to great Exceptions in Morals; but is a moral Power of Perception, or a moral Determination the worſe for being interwoven with the very Frame, and Conſtitution of our Nature, for being inſtantaneous, uniform and ſteady

ſteady in its Operations or Deciſion? Why ſhould ſuch a Divine Inſtinct be thought leſs rational, leſs ſuitable to the Dignity of the Mind, than thoſe inactive Perceptions which are converſant about abſtract Truths, and ariſe neceſſarily and inſtantaneouſly from the obvious Relations of Things? And if Reaſon with all its Sagacity may ſometimes err, nay often does, why ſhould any other Power of Perception be thought infallible, or be condemned as brutal and irrational if it is not?

Pleaſure, not the Idea of Obligation.

From what has been ſaid it is evident, that it is not the Pleaſures, or agreeable Senſations which accompany the Exerciſe of the ſeveral Affections, nor thoſe conſequent to the Actions that conſtitute MORAL OBLIGATION, or excite in us the Idea of it. That Pleaſure is poſterior to the Idea of Obligation, and frequently we are obliged, and acknowledge ourſelves under an Obligation, to ſuch Affections and Actions as are attended with Pain; as in the Trials of Virtue, where we are obliged to ſacrifice private to public Good, or a preſent Pleaſure to a future Intereſt. We have Pleaſure in ſerving an aged Parent, but it is neither the Perception nor

Proſpect of that Pleaſure, which gives us the Idea of Obligation to that Conduct.

Therefore, when we uſe theſe Terms, *Obligation*, *Duty*, *Ought*, and the like, they ſtand for a ſimple Idea, an original uncompounded Feeling or Perception of the human Mind, as much as any Idea whatſoever, and can no more be defined than any other ſimple Idea; and this Perception is not a Creature of the Mind, but a Ray emaning directly from the Father of Lights, a fair genuine Stamp of his Hand, who impreſſed every vital and original Energy on the Mind, or if we chuſe rather to ſay, who ordained thoſe Laws of Perception, by which moral Forms attract and charm us with an irreſiſtible Power.

But becauſe the learned Dexterity of human Wit has ſo marvellouſly puzzled a plain and obvious Subject, we ſhall conſider ſome of thoſe ingenious Theories by which Moraliſts have deduced and explained *Moral Obligation*.

SECT.

SECT. III.

Various Hypotheſes concerning Moral Obligation.

FROM the Induction which has been made, we ſhall be able to judge with more Advantage of the different Hypotheſes which have been contrived to deduce the Origin of *Moral Obligation*.

The Scheme of Hobbes.

Hobbes, who ſaw Mankind in an unfavourable Attitude, involved in all the Diſtraction and Miſery of a civil War, ſeems to have taken too narrow and partial a View of our Nature, and has therefore drawn it in a very odious and uncomfortable Light. Next to the Deſire of Self-preſervation, he makes the *governing* Paſſions in Man, the *Love of Glory*, and of *Power*; and from theſe, by an arbitrary, unnatural, and unſupported Hypotheſis, contrary to common Experience, and common Language, he attempts to deduce all the other Paſſions which inflame the Minds, and influence the Manners of Men. All Men, ſays he, are by Nature equal, that is to ſay, according to his own Explanation,

the weakeſt can do as much Miſchief as the ſtrongeſt; all deſire, and have an equal Right to the ſame Things, and want to excel each other in *Power* and *Honour*; but as it is impoſſible for all to poſſeſs the ſame Things, or to obtain a Pre-eminence in Power and Honour, hence muſt ariſe mutual Conteſts, a natural Paſſion to invade the Property, and level the Power and Character of each other, and to raiſe and ſecure themſelves againſt the Attempts of others. * This State of Things, in which every Man having a Right to every Thing, has likewiſe a Right to prevent his Neighbour by Force or Fraud; he tells us, muſt naturally produce a State of War and mutual Carnage. In ſuch a State, he adds, nothing can be called unjuſt or unlawful; for he who has a Right to the End, has alſo a Right to the only Means of obtaining or ſecuring it, which, according to him, are Force or Fraud. And this State he calls the State of Nature. ——— But our ſhrewd Philoſopher ſubjoins, that Men being aware that ſuch a State muſt terminate in their own Deſtruction,

* *Vid.* Hob. *de Cive*, cap. i, ii, *&c. and Leviath.* c. xvii, *&c.*

ſtruction, agreed to ſurrender their private unlimited Right into the Hands of the Majority, or ſuch as the Majority ſhould appoint, and to ſubject themſelves for the future to common Laws, or to common Judges or Magiſtrates. In conſequence of this Surrender, and of this mutual Compact or Agreement, they are ſecured againſt mutual Hoſtilities, and *bound* or *obliged* to a peaceable and good Behaviour; ſo that it is no longer lawful or juſt (the good Man means ſafe or prudent) to invade and encroach on another. For this would be contrary to Compact, and a Violation of his Promiſe and Faith. ——Therefore as there could be no Injuſtice previous to this Compact, ſo the Compact, and it alone, muſt be the Origin of *Juſtice*, the Foundation of *Duty* and *Moral Obligation*. This is our ſubtle Philoſopher's Scheme!

But one may aſk him, What Obligation is a Man under to keep his Promiſe, or ſtand to his Compact, if there be no Obligation, no moral Tie diſtinct from that Promiſe, and that Compact, independent of and previous to both? If there is none, they muſt prove a mere Rope of Sand, and Men are left as looſe and un-

ſociable as ever, as much Barbarians and Wolves as before their Union. But if there is a diſtinct and previous Obligation to Fidelity, Honour, and a Regard to one's Engagements, then Right and Wrong, Juſtice and Injuſtice, are antecedent to Compact.—Perhaps he will tell us that the Neceſſity of the Caſe, or a Regard to our own Safety, which is included in that of the Public, obliges us to adhere to our Engagements. We may be compelled or puniſhed for Breach of Faith by thoſe, to whom we transfer our Rights. *Force*, or *ſuperior Strength* of the Majority to controul or puniſh the Refractory, is, no doubt, the true Origin of the Obligation, if he will ſpeak out, and *Self-love* is its only *Judge* and *Meaſure*. And if this be all, then what Obligation is a Man under to Gratitude, Charity, Friendſhip, and all thoſe Duties of Humanity, which fall not under the Cognizance or Controul of Law? What Obligations to private Veracity, Honeſty and Fidelity, when a Man may be a Knave with Safety? That Scheme, therefore, which ſets us looſe from ſuch Obligations, and involves us in ſuch Abſurdities, muſt be itſelf both abſurd and wicked. That

State

State of Nature which it ſuppoſes as its Foundation, is a mere Chimera, a Viſion of his own Brain, which, from the Condition and Nature of the Creature, the Growth of a Family, the Riſe of a Tribe or Clan, we have no Reaſon to believe ever ſubſiſted; therefore the Superſtructure which he has raiſed on that Foundation, is fictitious and chimerical. *Hobbes* took it for granted, that all Men were Knaves or Fools, and wanted to dreſs up a Syſtem of Government, agreeable to the corrupt Taſte of the reigning Powers, and to the Genius of a moſt diſſolute Court, a Government contrived to make a ſmall Part of Mankind Tyrants, and all the reſt Slaves. He meaſured *Virtue* by *mere Utility*, and while he pretends to be the firſt that diſcovered this Connection, and gave the only true Reaſon for the Practice of Honeſty, he ſeems to have miſunderſtood, or wilfully overlooked its true Nature, and its inſeparable Connection with the Perfection and Happineſs of the Individual.

Scheme of Conformity to the Divine Will.

Another Set of Moraliſts eſtabliſh Morals upon the Will or poſitive Appointment of the Deity, and call *Virtue* a Conformity to that Will, or Appoint-

ment. All *Obligation*, they ſay, ſuppoſes one who *obliges*, or who has a *Right* to preſcribe, and can reward the Obedient, and puniſh the Diſobedient. This can be none but our *Creator*. His *Will* therefore is our *Law*, which we are *bound* to obey. And this they tell us is only ſufficient to bind, or oblige ſuch imperfect and corrupt Creatures as we are, who are but feebly moved with a Senſe of the Beauty and Excellency of Virtue, and ſtrongly ſwayed by Paſſion, or Views of Intereſt.

That *Virtue*, or ſuch a Conduct of the Paſſions as hath been above deſcribed, is agreeable to the *Will* of *God*, is evident beyond Diſpute, as that Conduct, or Scheme of Duty, is pointed out to us by our Inward Structure, and as that Inward Structure is the Effect of the Will or Appointment of the Deity. Whatever therefore is agreeable, or correſpondent to our Inward Structure, muſt likewiſe be agreeable, or correſpond to the Will of God. So that all the *Indications*, or *Sanctions* of our Duty, which are declared, or enforced by our Structure, are, and may be, conſidered as *Indications*, or *Sanctions* of the Will of our Creator. If

theſe

theſe Indications, through Inattention to, or Abuſe of the Structure, prove inſufficient to declare; or if theſe Sanctions, through the Weakneſs or Wickedneſs of Men, prove inſufficient to enforce Obedience to the Divine Will, and the Deity is pleaſed to ſuperadd new Indications, or new Sanctions; theſe additional Indications and Sanctions cannot, and are not ſuppoſed by the Aſſertors of this Scheme, to add any new Duty, or any new Moral Obligation; but only a new and clearer Promulgation of our Duty, or a new and ſtronger Sanction or Motive from Intereſt, to perform that Duty, and to fulfil that Obligation to which we were bound before. It makes no Difference, as to the Matter of Obligation, after what manner the Will of our Creator is enforced, or declared to us, whether by Word or Writ, or by certain inward Notices and Determinations of our own Minds, ariſing according to a neceſſary Law of our Nature. ——— By whichever of theſe Ways we ſuppoſe the Divine Will intimated to us, the firſt Queſtion that naturally occurs to us is, "Why we are obliged to "obey the Divine Will?" If it be an-

ſwered, that he is our *Superior*, and can reward, or puniſh us, as we are obedient or refractory; this is reſting *Obligation* upon the foot of *Intereſt*. If we ſay that he is our *Creator*, and *Benefactor*, and we *ought* to *obey* our *Creator* and be *grateful* to our *Benefactor*, this refers the Obligation to an inward Senſe, or Perception, that *Obedience* is due to one's *Creator*, *Gratitude* to one's *Benefactor*. Upon what other Principles but this, can we connect thoſe *Relations*, and that Obedience and Gratitude, unleſs we recur to the Principle of Self-intereſt juſt now mentioned? If the Scheme of Duty and *Moral* Obligation be thought to reſt on too ſlight a Foundation, when built on Moral Perception, and the Affections of our Nature, becauſe theſe are found inſufficient to bind, or rather compel Men to their Duty, we fear the ſame Objection will militate againſt this Scheme, ſince all the Declarations and Sanctions of the Divine Will have not hitherto had their due Effect in producing a thorough and univerſal Reformation.

When ſome ſpeak of the *Will of God*, as the *Rule of Duty*, they do not certainly

ly mean a blind, arbitrary Principle of Action, but ſuch a Principle as is directed by Reaſon, and governed by Wiſdom, or a Regard to certain Ends in Preference to others. Unleſs we ſuppoſe ſome Principle in the Deity analogous to our *Senſe* of the *Obligation*, ſome antecedent Affection, or Determination of his Nature, to prefer ſome Ends before others, we cannot aſſign any ſufficient, or indeed any poſſible Reaſon, why he ſhould will one thing more than another, or have any Election at all. Whatever therefore is the Ground of his Choice, or Will, muſt be the Ground of *Obligation*, and not the Choice, or Will itſelf. ——— That this is ſo, appears plainly from the common Diſtinction which Divines and Philoſophers make between *Moral* and *Poſitive* Commands and Duties. The *former* they think *obligatory*, antecedent to Will, or at leaſt to any Declaration of it; the *latter* obligatory only in conſequence of a poſitive Appointment of the Divine Will. But what Foundation can there be for this Diſtinction, if all Duty and all Obligation be equally the Reſult of mere Will?

A more

Scheme of Truth, of the Natures and Reaſons of Things.

A more refined Tribe of Philoſophers have attempted to lay the Foundation of Morals much deeper, and on a more large and firm Bottom, *viz.* the *Natures* and *Reaſons*, the *Truth* and *Fitneſſes of Things*. *Senſes* and *Affections*, they tell us, are vague and precarious; and though they are not, yet irrational Principles of Action, and conſequently very improper Foundations, on which to reſt the *eternal* and *immutable* Obligations of Morality. Therefore they talk much of the abſtract Natures and Reaſons of Things, of eternal Differences, unalterable Relations, Fitneſſes and Unfitneſſes reſulting from thoſe Relations; and from theſe eternal Reaſons, Differences, Relations, and their conſequent Fitneſſes, they ſuppoſe *Moral Obligation* to ariſe. A Conduct agreeable to them, or, in other words, "*A Conformity to Truth*" they call *Virtue*, and the "Reverſe they call *Vice*. *

We perceive the Nature of Things by different Organs, or Senſes, and our Reaſon acts upon them when ſo perceived, and

* See Dr. *Clarke*, *Woolaſton*, and other eminent Writers.

and inveſtigates thoſe Relations which ſubſiſt between them, or traces what is true, what is falſe, what may be affirmed, and what denied concerning them. Thus by Senſe or Experience we perceive the Nature or Character of a *Benefactor*, and of a *Beneficiary* (if one may ſo expreſs it) and upon comparing them together, a third Idea is ſuggeſted to us, which we call the Relation between the Benefactor and Beneficiary; we likewiſe perceive the Foundation of that Relation, ſome Benefit received. But are any of theſe Ideas that which we underſtand by the *Moral Duty* or *Obligation*, the Idea of *Gratitude* due to the *Benefactor* from the *Beneficiary?* This is evidently a diſtinct Perception, obvious to ſome *Senſe*, *Organ*, or *Power* of Perception, but not the Reſult of *Reaſoning*. Suppoſe farther, the *Benefactor* in Priſon for a ſmall Debt, and the *Beneficiary* in Affluence, *Reaſon* may ſuggeſt to the *latter*, that a little Share of his Wealth beſtowed on the *former*, will make a conſiderable Change in his State to the better; but will Reaſon, mere Reaſon, without ſome Degree of Affection, prompt him to ſuch a well-placed Charity? Or will the Perception of his Relation to his *Bene-*

factor and of the *Benefit* received, lead him to *approve* ſuch a Conduct, unleſs we ſuppoſe a Senſe or Feeling quite different from that Perception of the intervening Relation, and of the Ground of that Relation? We might, therefore, perceive all the poſſible Reaſons, Relations, and Differences of Things, and yet be totally indifferent to this or that Conduct, unleſs we were endued with ſome Senſe or Affection, by which we approved and loved *one*, or diſapproved and diſliked the *other* Conduct. *Reaſon* may perceive a *Fitneſs*, or *Aptitude* to a certain *End*, but without ſome *Senſe* or *Affection* we cannot propoſe, or indeed have any Idea of an *End*, and without an *End* we cannot conceive any *Inducement* to Action.—Therefore before we can underſtand the Natures, Reaſons, and Fitneſſes of Things, which are ſaid to be the Foundation of Morals, we muſt know what Natures are meant, to what Ends they are fitted, and from what Principles or Affections they are prompted to act, otherwiſe we cannot judge of the Duty required, or of the Conduct becoming that Being whom we ſuppoſe under *Moral Obligation*. But let the Natures be once given, and the Relations which ſubſiſt

ſiſt among them be aſcertained, we can then determine what Conduct will be obligatory to ſuch Natures, and adapted to their Condition and Oeconomy. And to the ſame Natures placed in the ſame Relations, the ſame Conduct will be eternally, and invariably proper and obligatory.

To call *Morality* a *Conformity* to *Truth*, gives no Idea, no Characteriſtic of it, but what ſeems equally applicable to *Vice*. For whatever Propoſitions are predicable of *Virtue*, as, that it flows from good Affection, or is agreeable to the Order of our Nature—tends to produce Happineſs,—is beheld with Approbation, and the like, the contrary Propoſitions are equally true, and may be equally predicated of Vice. What is Truth, but the Conformity of Propoſitions to the Nature or Exiſtence and Reality of Things? And has not *Vice* its Nature, its Exiſtence, its Adjuncts and Conſequences, as much as *Virtue?* And are not Propoſitions conformable to them *true* Propoſitions? And therefore is not a Conduct ſuited to, or ſignificative of ſuch true Propoſitions, a *true* Conduct, or a Conduct conformable to Truth?

Truth? Could we underſtand a Watch-maker, a Painter, or a Statuary, talking of their reſpective Arts, ſhould they tell us, that a Watch, a Picture, or Statue, were good when they were *true*, or done according to Truth, and that their Art lay in adjuſting them to Truth? Would they not ſpeak more intelligibly, and more to the Purpoſe, if they ſhould explain to us their End or Uſe, and in order to that, ſhew us their Parts both together and ſeparately, the Bearings and Proportions of thoſe Parts, and their Reference to that End? Is not ſuch a Detail likewiſe neceſſary to underſtand Human Nature, its Duty, and End? Will the Truth, the abſtract Natures and Reaſons, the eternal Relations and Fitneſſes of Things, form ſuch a Detail? But ſuppoſe it could, yet what *Degrees* of Virtue, or Vice, does Truth admit? *Truth* is a ſimple, uniform, invariable Thing, incapable of Intenſion or Remiſſion. But *Virtue* and *Vice* admit of almoſt infinite Degrees and Variations, and therefore cannot conſiſt of, or be founded upon, a Thing which admits of none. For ſuch as is the Foundation, ſuch muſt the Superſtructure be.

But

Objection againſt the Scheme in Section 2.

But it is ſaid, that to deduce *Moral Obligation* from the Conſtitution of our Nature, and an Inward Senſe, is to render it exceedingly precarious and mutable, becauſe Man might have been differently conſtituted, ſo as to approve of Treachery, Malice, Cruelty, and then another, or a quite contrary Train of Duties would have been required, or *obligatory*.

The Anſwer.

That Human Nature might have been otherwiſe conſtituted than it is, is perhaps true, but that it could have been better conſtituted, conſidering its preſent State and Circumſtances, may be juſtly queſtioned under his Government, who does every thing in Number, Weight, and Meaſure, and who has poured Wiſdom and Beauty over all his Works. The little Sketch that hath been given of our Nature, ſhews that it is admirably adapted to our preſent Condition, and the various Connections we ſuſtain. We could not have ſubſiſted, or at leaſt not have ſubſiſted ſo well, in ſuch a Condition, not maintained ſuch Connections, without that ſucceſſive Train of Powers and Paſſions with which we are en-

endued. Without them, or with a contrary Set, we muſt have been miſerable. And he who ordained the Condition and ſettled the Connections, muſt likewiſe have ordained that Conduct of Powers, and that Balance of Paſſions which is exactly proportioned to that Condition and to thoſe Connections. Such an Order of Creatures being ſuppoſed, and ſuch a Condition with ſuch Connections being given, ſuch a Conduct as has been traced out, muſt be eternally and invariably *obligatory* to ſuch Creature ſo placed and ſo connected. Had Man been a different Creature, and placed in different Circumſtances, a Spider for inſtance, or an Hound, a different Set of Duties would have then become him; the Web, the Vigilance, the rapacious Conduct of the *former*; the Sagacity, the Love of Game, and Swiftneſs of the *latter*, and the Satisfaction of Appetite, the Propagation and Love of Offspring common to both, would have fulfilled the Deſtinations of his Nature, and been his proper Buſineſs and Oeconomy. But as *Man* is not only a *Senſible*, an *Active*, and a *Social*, but a *Rational*, a *Political*, and a *Religious* Creature, he has a nobler Part to act, and more numerous and more

more important Obligations to fulfil. And if afterwards, in any future Period of his Duration, he ſhall be advanced to a ſuperior Station, and take in wider Connections, the Sphere of his Duty, and the Number and Weight of his Obligations, muſt increaſe in proportion. Had a Creature, therefore, ſituated and connected as *Man*, been formed with Diſpoſitions to approve of Treachery, Malice, or Cruelty, ſuch a Temper or Conſtitution would have been evidently deſtructive of his Happineſs. Now if we imagine the Deity prefers ſome Ends to others, ſuppoſe the Happineſs of his Creatures to their Miſery, he muſt likewiſe prefer the Means moſt adapted to thoſe Ends. *Therefore*, ſuppoſing the Deity neceſſarily Wiſe and Good, he could not have implanted in us ſuch Diſpoſitions, or, in other words, could not have annexed Feelings of Approbation to a Conduct ſo incongruous to our State, and ſo ſubverſive of our Happineſs. Conſequently amidſt the infinite Variety of poſſible Conſtitutions, Vice could never have been *approveable*, and of courſe, not *obligatory*. —— THEREFORE, " The Scheme of Human Nature above " propoſed, reſts on the ſame Founda-

" tion

"tion as the Divine Wiſdom and Good-
"neſs, and the Scheme of *Moral* Obli-
"gation erected upon it, muſt be equally
"immutable and immortal." And that the Deity is wiſe and good, ſupremely and univerſally ſo, Nature cries aloud through all her Works.

Another Objection. But it is farther objected againſt this Scheme, that Mankind differ ſtrangely in their *Moral* Sentiments, ſome approving *Treachery*, *Revenge*, and *Cruelty*, nay whole Nations *Theft*, the *Expoſition of Infants*, and many other Crimes of as black a Dye: therefore the *Moral* Senſe, recommended as the Judge of Morals, is either not univerſal, or a very uncertain and fallacious Rule.

The Anſwer. As to that Diverſity of Opinion, or rather of Practice, concerning *Moral* Obligation, we can no more conclude from thence, that the internal *Perception*, or *Moral Senſe* of *Right* and *Wrong*, is not an Univerſal, or Certain Standard or Rule of judging in Morals, than we can infer from the different Opinions concerning the Merit of the ſame Performances, that there is no Standard in Painting, no certain and uncontroverted Principle

Principle of the Art. In the laſt, Men appeal from particular Taſtes, Manners, and Cuſtoms, to Nature, as the ſupreme Standard, and acknowledge that the Perfection of the Art lies in the juſt Imitation of it; but from a Diverſity in Organs, in Capacity, in Education, from Favour, Prejudice, and a thouſand other Circumſtances, they differ in applying the Rule to particular Inſtances. The ſame thing holds in Morals; Men admit the *Rule in general*, and appeal to our *common Nature* and to *common Senſe*, nay ſeldom differ or judge wrong in impartial Caſes. When at any time they miſapply, or deviate from the received Standard, a fair and ſatisfying Account may be given of their Variations.

We have heard of States which have allowed Theft, and the Expoſition of lame or deformed Children. But in thoſe States there was hardly any Property, all things were common, and to train up a hardy, ſhifting, ſagacious Youth, was thought far preferable to the Security of any private Property. The Expoſition of their Children was eſteemed the Sacrifice of private Social Affection to the Love of the Public. We need not doubt but they loved their Children; but as ſuch Children

dren were accounted uſeleſs, and even hurtful to a Commonwealth, formed entirely upon a warlike Plan, they reckoned it gallant to prefer the *public*, to the ſtrongeſt and moſt endearing *private* Intereſt. So that their Miſtake lay in ſuppoſing a real Competition between thoſe Intereſts, not in diſavowing, or diveſting themſelves of parental Affection; a Miſtake into which they would not have fallen had they enjoyed a more natural, refined, and extenſive Syſtem of Policy. In ſome Countries they put their aged decrepit Parents to Death, but is it becauſe they condemn, or want natural Affection? No; but they think it the beſt Proof of their Affection to deliver them from the Miſeries of Old Age, which they do not believe can be counter-balanced by all its Enjoyments. In ſhort, neither Cruelty, nor Ingratitude, nor any Action under an immoral Form, are ever approved. Men *reaſon wrong only* about the Tendency, the Conſequences, Materials, and other Circumſtances of the Action. It may appear in different Lights or with different Sides, according to the different Views and Opinions of the Conſequences which the Moral Spectator or Actor has, or according

to

to his Paſſions, Habits, and other Circumſtances; but ſtill the general Rule is recognized, the Moral Quality or Species is admired, and the Deviation from the Rule condemned and diſliked. Thus, Inhumanity is condemned by all, yet Perſecution for the ſake of religious Opinions is approved, and even practiſed by ſome under the Notion of Compaſſion to the *Souls* of the Sufferers, or to thoſe of others who, they think, can only *be thus ſecured* againſt the Infection of Hereſy; or under the Form of Zeal for the Honour of God, a *Divine* Principle, to which they are perſuaded whatever is *Human* ought to ſtoop: though to every large and well-informed Mind ſuch a Conduct muſt appear moſt barbarous and inhuman, with how pious a Name ſoever it may be ſanctified. —— No Man approves *Malice*; but to hate a wicked Character, or to reſent an Injury, are deemed equally conducive to Private Security, and to Public Good, and appear to the Actors, even in their moſt outrageous Sallies, a noble Contempt of Vice, or a generous Indignation againſt Wrong. The Highwayman condemns Injuſtice, and reſents the pilfering Knave-

ry

ry of a Brother of the Trade; but to excuſe himſelf he ſays, Neceſſity has no Law, an honeſt Fellow muſt not ſtarve, he has tried the Way of Induſtry, but in vain; the prime Law of Self-preſervation muſt be obeyed.——From theſe, and the like Topics, it appears no hard Matter to account for the Diverſity of Opinions concerning *Moral Obligation*, *viz.* from Miſtakes about the Tendency of Actions, the Nature of Happineſs, or of public or private Good, from the partial Connections Men have formed, from falſe Opinions of Religions and the Will of God, and from violent Paſſions, which make them miſapply the Rule, or not attend to the Moral Quality as they ought. Therefore by ſeparating what is foreign, and appealing to the true Standard of Nature, as aſcertained above, and by obſerving the Reaſons of thoſe Variations which we find ſometimes among Individuals, we plainly recognize the Stability of the Rule of Moral Obligation, and diſcern the Univerſality of the Senſe; and the Variations, inſtead of being Exceptions againſt either, rather concur in confirming *one*, and demonſtrating the *other*.

From

From the whole, we may conclude, that the Nature, the Reaſons, and the Relations of things would never have ſuggeſted to us this ſimple Idea of *Moral Obligation* without a proper Senſe ſuſceptible of it. It is interwoven with the very Frame and Conſtitution of our Nature, and by it *We* are in the ſtricteſt Senſe a LAW to Ourſelves. Nor is it left to us to trace out this Law by the cool or ſlow Deductions of *Reaſon*; far leſs is this Law the Reſult of ſubtile and metaphyſical Enquiries into the abſtract Natures and Relations of Things; we need not aſcend to Heaven to bring it down from thence, nor deſcend into the Depths to ſeek it there; it is *within* us, ever preſent with us, ever active and incumbent on the Mind, and engraven on the Heart in the fair and large Signatures of *Conſcience*, *Natural Affection*, *Compaſſion*, *Gratitude*, and *univerſal Benevolence*. *Concluſion.*

SECT. IV.

The FINAL *Cauſes of our* Moral *Faculties of* Perception *and* Affection.

The Survey propoſed.

WE have now taken a *General* Proſpect of MAN, and of his MORAL POWERS and CONNECTIONS, and on theſe erected a Scheme of DUTY, or MORAL OBLIGATION, which ſeems to be confirmed by *Experience*, conſonant to *Reaſon*, and approved by his moſt inward, and moſt ſacred *Senſes*. It may be proper in the next place to take a more *particular* View of the *Final Cauſes* of thoſe delicate *Springs* by which he is *impelled* to Action, and of thoſe *Clogs* by which he is reſtrained from it.—By this Detail we ſhall be able to judge of their Aptitude to anſwer their End, in a Creature endued with his *Capacities*, ſubject to his *Wants*, expoſed to his *Dangers*, and ſuſceptible of his *Enjoyments*; and from thence we ſhall be in a Condition to pronounce concerning the *End* of his *whole Structure*, its *Harmony* with his *State*, and, conſequently, its Subſerviency

ſerviency to anſwer the great and benevolent Intentions of its Author.

Inward Anatomy of the Syſtem of the Mind.

In the *Anatomy* of this inward and more elaborate *Subject*, it will not be neceſſary to purſue every little Fibre, nor to mark the nicer Complications and various Branchings of the more minute Parts. It ſhall ſuffice to lay open the larger Veſſels and ſtronger Muſcling of this Divine Piece of Workmanſhip, and to trace their Office and Uſe in the Diſpoſition of the Whole.

The Supreme Being has ſeen fit to blend in the Whole of Things a prodigious Variety of diſcordant and contrary Principles; *Light* and *Darkneſs*, *Pleaſure* and *Pain*, *Good* and *Evil*. There are multifarious Natures, *higher* and *lower*, and many intermediate ones between the wide-diſtant Extremes. Theſe are differently ſituated, variouſly adjuſted, and ſubjected to each other, and all of them ſubordinate to the Order and Perfection of the Whole. We may ſuppoſe *Man*, placed as in a Center amidſt thoſe innumerable Orders of Beings, by his *Outward* Frame drawing to the *Material* Syſtem, and by his *Inward* connected with the INTELLECTUAL, or

Moral, and of courſe affected by the Laws which govern both, or affected by that Good and that Ill which reſult from thoſe Laws. In this infinite Variety of *Relations* with which he is ſurrounded, and of *Contingencies* to which he is liable, he feels ſtrong Attractions to the *Good*, and violent Repulſions or Averſions to the *Ill*. But as Good and Ill are often blended, and wonderfully complicated one with the other; as they ſometimes immediately produce and run up into each other, and at other times lie at great Diſtances, yet by means of intervening Links, introduce one another; and as theſe Effects are often brought about in conſequence of hidden Relations, and general Laws, of the Energy of which he is an incompetent Judge, it is eaſy for him to miſtake *Good* for *Evil*, and *Evil* for *Good*, and conſequently he may be frequently attracted by ſuch things as are deſtructive, or repel ſuch as are ſalutary. Thus, by the tender and complicated Frame of his Body, he is ſubjected to a great Variety of Ills, to *Sickneſs*, *Cold*, *Heat*, *Fatigue*, and innumerable *Wants*. Yet his Knowledge is ſo narrow withal, and his Reaſon ſo weak, that in many Caſes he cannot judge, in the way of Inveſti-

Inveſtigation, or Reaſoning, of the Connection of thoſe Effects with their reſpective Cauſes, or of the various latent Energies of Natural Things. He is therefore informed of this Connection by the Experience of certain *Senſes*, or *Organs of Perception*, which, by a mechanical inſtantaneous Motion, feel the *Good* and the *Ill*, receiving Pleaſure from *one*, and Pain from the other. By theſe, without any Reaſoning, he is taught to attract, or chuſe what tends to his Welfare, and to repel and avoid what tends to his Ruin. Thus, by his Senſes of *Taſte* and *Smell*, or by the *Pleaſure* he receives from certain kinds of Food, he is admoniſhed which agree with his Conſtitution, and by an oppoſite Senſe of *Pain*, he is informed which ſorts diſagree, or are deſtructive of it; but is not by means of theſe inſtructed in the inward Natures and Conſtitutions of Things.

Uſe of Appetites and Paſſions.

Some of thoſe Senſes are armed with ſtrong Degrees of *Uneaſineſs* or *Pain*, in order to urge him to ſeek after ſuch Objects as are ſuited to them. And theſe reſpect his more immediate and preſſing *Wants*; as

the Senſe of *Hunger*, *Thirſt*, *Cold*, and the like; which, by their painful Importunities. compel him to provide *Food*, *Drink*, *Raiment*, *Shelter*. Thoſe Inſtincts by which we are thus prompted with ſome kind of Commotion or Violence to attract and purſue *Good*, or to repel and avoid *Ill*, we call *Appetites* and *Paſſions*. By our Senſes then we are informed of what is *good* or *ill* to the *Private Syſtem*, or the *Individual*; and by our *Private Appetites* and *Paſſions* we are impelled to one, and reſtrained from the other.

Man's outward State. In conſequence of this Machinery, and the great Train of Wants to which our Nature ſubjects us, we are engaged in a continued Series of Occupations, which often require much Application of Thought, or great bodily Labour, or both. The Neceſſaries of Life, Food, Cloaths, Shelter, and the like, muſt be provided; Conveniencies muſt be acquired to render Life ſtill more eaſy and comfortable. In order to obtain theſe, Arts, Induſtry, Manufactures, and Trade, are neceſſary. And to ſecure to us the peaceable Enjoyment of their Fruits, Civil Government, Policy and

and Laws muſt be contrived, and the various Buſineſs of public Life carried on. Thus while Man is concerned and buſied in making Proviſion, or obtaining Security for himſelf, he is by Degrees engaged in Connections with a Family, Friends, Neighbours, a Community, or a Commonwealth. Hence ariſe new Wants, new Intereſts, new Cares, and new Employments. The Paſſions of one Man interfere with thoſe of another. Intereſts are oppoſed. Competitions ariſe, contrary Courſes are taken. Diſappointments happen, Diſtinctions are made, and Parties formed. This opens a vaſt Scene of Diſtraction and Embarraſſment, and introduces a mighty Train of Good and Ill, both Public and Private. Yet amidſt all this Confuſion and Hurry, Plans of Actions muſt be laid, Conſequences foreſeen, or guarded againſt, Inconveniencies provided for; and frequently particular Reſolutions muſt be taken, and Schemes executed, without Reaſoning or Delay.

Proviſions for it.

Now what Proviſion has the Author of our Nature made for this neceſſitous Condition? How has he fitted the Actor, Man, for playing his Part in this perplexed and

busy Scene? He has admoniſhed the Individual of *private Good* and *private Ill* by peculiar *Senſes*, and urged him by keen *Inſtincts* to purſue the former and repel the latter. But what Proviſion, what Security has the Deity made for the Community, the Public? Who, or what ſhall anſwer for his good Behaviour to it?

By public Senſes and Paſſions.

Our Supreme Parent, watchful for the Whole, has not left himſelf without a Witneſs here neither, and hath made nothing imperfect, but all things are double one againſt another. He has not left Man to be informed, only by the cool Notices of Reaſon, of *Good* or *Ill*, the *Happineſs* or *Miſery* of his Fellow-Creatures. He has made him ſenſible of their Good and Happineſs, but eſpecially of their Ill and Miſery, by an immediate Sympathy, or quick *Feeling* of *Pleaſure* and of *Pain*.

Pity.

The latter we call PITY or COMPASSION. For the former, though every one, who is not quite diveſted of Humanity, feels it, in ſome degree, we have not got a Name, unleſs we call it CONGRATULATION, or *joyful* SYMPATHY, or that *Good-humour*, which ariſes on ſeeing others

Congratulation.

others pleaſed or happy. Both theſe Feelings have been called in general the PUBLIC or COMMON SENSE, Κοινονομο νυνη, by which we feel for others, and are intereſted in their Concerns as really, though perhaps leſs ſenſibly than in our own.

Reſentment.

When we ſee our Fellow-Creatures unhappy, through the Fault or Injury of others, we feel RESENTMENT or INDIGNATION againſt the *unjuſt* Cauſers of that Miſery. If we are conſcious that *it* has happened through our Fault, or *injurious* Conduct, we feel SHAME; and both theſe Claſſes of *Senſes* and *Paſſions*, regarding *Miſery* and *Wrong*, are armed with ſuch ſharp Senſations of *Pain*, as not only prove a powerful Guard and Security to the *Species* or *Public Syſtem*, againſt thoſe Ills it may, but ſerve alſo to leſſen or remove thoſe Ills it does, ſuffer. *Compaſſion* draws us out of ourſelves to bear a part of the Misfortunes of others, powerfully ſolicits us in their Favour, melts us at a Sight of their Diſtreſs, and makes us in ſome degree unhappy till they are relieved from it. It is peculiarly well adapted to the Condition of Human Life, becauſe, as an eminent Mo-

raliſt * obſerves, it is much more, and oftener in our Power to do Miſchief than Good, and to prevent or leſſen Miſery than to communicate poſitive Happineſs; and therefore it is an admirable Reſtraint upon the more *ſelfiſh* Paſſions, or thoſe violent Impulſes that carry us to the Hurt of others.

Public Affections. There are other particular *Inſtincts* or *Paſſions*, which intereſt us in the Concerns of others, even when we are moſt buſy about our own, and which are ſtrongly attractive of *Good*, and repulſive of *Ills* to them. Such are *Natural Affection*, *Friendſhip*, *Love*, *Gratitude*, *Deſire of Fame*, *Love of Society*, of *one's Country*, and others that might be named. Now as the *Private* Appetites and Paſſions were found to be armed with ſtrong Senſations of Deſire and Uneaſineſs, to prompt Man the more effectually to ſuſtain Labours, and encounter Dangers in purſuit of thoſe Goods that are neceſſary to the Preſervation and Welfare of the Individual, and to avoid thoſe Ills which tend to his Deſtruction; in like manner it was neceſſary, that this

other

* *Vid.* Butler's *Serm. on Compaſſion.*

other Claſs of Deſires and Affections ſhould be prompted with as quick Senſations of Pain, not only to counteract the Strength of their Antagoniſts, but to engage us in a virtuous Activity for our Relations, Families, Friends, Neighbours, Country. Indeed our *Senſe* of *Right* and *Wrong* will admoniſh us that it is our *Duty*, and *Reaſon* and *Experience* farther aſſure us, that it is both our *Intereſt* and beſt *Security*, to promote the Happineſs of others; but that *Senſe*, that *Reaſon*, and that *Experience*, would frequently prove but weak and ineffectual Prompters to ſuch a Conduct, eſpecially in Caſes of Danger and Hardſhip, and amidſt all the Importunities of Nature, and that conſtant Hurry in which the *Private* Paſſions involve us, without the Aid of thoſe particular *kind* Affections, which mark out to us particular Spheres of Duty, and with an agreeable Violence engage and fix us down to them.

Contraſt or Balance of Paſſions.

It is evident therefore, that theſe two Claſſes of Affection, the *Private* and *Public*, are ſet one againſt the other, and deſigned to controul and limit each other's Influence, and thereby to produce a juſt Balance in the

the Whole. * In general, the violent Senſations of Pain or Uneaſineſs which accompany Hunger, Thirſt, and the other private Appetites, or too great Fatigue of Mind as well as of Body, prevent the Individual from running to great Exceſſes in the Exerciſe of the higher Functions of the Mind, as too intenſe Thought in the Search of Truth, violent Application to Buſineſs of any kind, and different Degrees of Romantic Heroiſm. On the other hand, the *finer Senſes* of *Perception*, and thoſe *generous Deſires* and *Affections* which are connected with them, the *Love* of *Action*, of *Imitation*, of *Truth*, *Honour*, *Public Virtue*, and the like, are wiſely placed in the oppoſite Scale, in order to prevent us from ſinking into the Dregs of the *Animal* Life, and debaſing the Dignity of Man below the Condition of Brutes. So that by the mutual Reaction of thoſe oppoſite Powers, the bad Effects are prevented that would naturally reſult from their acting ſingly and apart, and the good Effects are produced which each are ſeverally formed to produce.

The

* *Vid.* Hutch. *Conduct of the Paſſions, Treat.* 1. §. 2.

The ſame wholeſome Oppoſition appears likewiſe in the particular Counterworkings of the *Private* and *Public* Affections one againſt the other. Thus *Compaſſion* is adapted to counterpoiſe the *Love of Eaſe*, of *Pleaſure*, and of *Life*, and to diſarm, or to ſet Bounds to *Reſentment*; and *Reſentment* of Injury done to ourſelves, or to our Friends, who are dearer than ourſelves, prevents an effeminate *Compaſſion* or *Conſternation*, and gives us a noble Contempt of Labour, Pain, and Death. *Natural Affection*, *Friendſhip*, *Love of one's Country*, nay, *Zeal* for any particular Virtue, are frequently more than a Match for the whole Train of *Selfiſh* Paſſions. On the other hand, without that intimate over-ruling Paſſion of *Self-love*, and thoſe private Deſires which are connected with it, the *ſocial* and *tender Inſtincts* of the Human Heart would degenerate into the wildeſt Dotage, the moſt torturing Anxiety, and downright Frenzy.

Contraſt or Balance of Public and Private Paſſions.

But not only are the different Orders or Claſſes of Affection Checks one upon another, but Paſſions of the ſame

Contraſts among thoſe of the ſame Claſſes.

Claſſes

Claſſes are mutual Clogs. Thus, how many are withheld from the violent Outrages of *Reſentment* by *Fear?* And how eaſily is *Fear* controuled in its turn, while mighty Wrongs awaken a mighty *Reſentment?* The *Private* Paſſions often interfere, and therefore moderate the Violence of each other; and a calm SELF-LOVE is placed at their Head, to direct, influence, and controul their particular Attractions and Repulſions. The *Public* Affections reſtrain one the other; and all of them are put under the Controul of a calm diſpaſſionate BENEVOLENCE, which ought in like manner to direct and limit their particular Motions.—Thus, moſt part, if not all the Paſſions have a twofold Aſpect, and ſerve a twofold End. In *one* View they may be conſidered as POWERS, impelling Mankind to a certain Courſe, with a *Force* proportioned to the *apprehended Moment* of the *Good* they aim at. In *another* View they appear as WEIGHTS balancing the Action of the *Powers*, and controuling the Violence of their Impulſes. By means of theſe *Powers* and *Weights* a natural POISE is ſettled in the Human Breaſt by its all-wiſe Author, by which the Creature is kept tolerably ſteady and regular

regular in his Courſe, amidſt that Variety of Stages through which he muſt paſs.

Particular Perceptions or Inſtincts of Approbation.

But this is not all the Proviſion which God has made for the Hurry and Perplexity of the Scene in which Man is deſtined to act. Amidſt thoſe infinite Attractions and Repulſions towards private and public Good and Ill, Mankind either cannot often foreſee the *Conſequences* or *Tendencies* of all their Actions towards one or other of theſe, eſpecially where thoſe Tendencies are intricate and point different Ways, or thoſe Conſequences remote and complicated; or though, by careful and cool Enquiry and a due Improvement of their rational Powers, they might find them out, yet diſtracted as they are with Buſineſs, amuſed with Trifles, diſſipated by Pleaſure, and diſturbed by Paſſion, they either have, or can find, no Leiſure to attend to thoſe Conſequences, or to examine how far this or that Conduct is productive of private or public Good on the whole. Therefore were it left entirely to the ſlow and ſober Deductions of Reaſon to trace thoſe Tendencies, and make out thoſe Conſequences,

quences, it is evident that, in many particular Inſtances, the Buſineſs of Life muſt ſtand ſtill, and many important Occaſions of Action be loſt, or perhaps the groſſeſt Blunders be committed. On this account the Deity, beſides that general Approbation which we beſtow on every Degree of *kind* Affection, has moreover implanted in Man many particular *Perceptions*, or *Determinations*, to approve of certain *Qualities* or *Actions*, which, in effect, tend to the Advantage of Society, and are connected with private Good, though he does not always ſee that Tendency, nor mind that Connection. And theſe *Perceptions*, or *Determinations*, do, without Reaſoning point out, and antecedent to Views of Intereſt, prompt to a Conduct beneficial to the *Public*, and uſeful to the *Private* Syſtem. Such is that *Senſe of Candour* and *Veracity*, that *Abhorrence of Fraud and Falſhood*, that *Senſe of Fidelity*, *Juſtice*, *Gratitude*, *Greatneſs of Mind*, *Fortitude*, *Clemency*, *Decorum*; and that *Diſapprobation of Knavery*, *Injuſtice*, *Ingratitude*, *Meanneſs of Spirit*, *Cowardice*, *Cruelty*, and *Indecorum*, which are natural to the Human Mind. The *former* of thoſe

thoſe Diſpoſitions, and the Actions flowing from them, are approved, and thoſe of the latter kind diſapproved by us, even abſtracted from the View of their Tendency, or Conduciveneſs to the Happineſs or Miſery of others, or of ourſelves. In one we diſcern a *Beauty*, a *ſuperior Excellency*, a *Congruity* to the *Dignity* of Man; in the other a *Deformity*, a *Littleneſs*, a *Debaſement* of Human Nature.

Others of an inferior Order.

There are other Principles alſo, connected with the Good of Society, or the Happineſs and Perfection of the Individual, though that Connection is not immediately apparent, which we behold with real Complacency and Approbation, though perhaps inferior in Degree, if not in Kind, ſuch as *Gravity*, *Modeſty*, *Simplicity of Deportment*, *Temperance*, *prudent Oeconomy*; and we feel ſome Degree of Contempt and Diſlike where they are wanting, or where the oppoſite Qualities prevail. Theſe and the like *Perceptions* or *Feelings* are either different *Modifications* of the *Moral Senſe*, or ſubordinate to it, and plainly ſerve the ſame important Purpoſe, being expeditious *Monitors* in the ſeveral Emergencies

of

of a various and diſtracted Life, of what is *right*, what is *wrong*, what is to be *purſued*, and what *avoided*; and, by the pleaſant, or painful Conſciouſneſs which attends them, exerting their Influence, as powerful *Prompters* to a ſuitable Conduct.

Their general Tendencies.

From a ſlight Inſpection of the above-named Principles, it is evident they all carry a friendly Aſpect to *Society*, and the *Individual*, and have a more immediate, or a more remote Tendency to promote the *Perfection* or *Good* of both. This Tendency cannot be always foreſeen, and would be often miſtaken, or ſeldom attended, by a weak, buſy, ſhort-ſighted Creature, like Man, both raſh and variable in his Opinions, a Dupe to his own Paſſions, or to the Deſigns of others, liable to Sickneſs, to Want, and to Error. Principles therefore which are ſo nearly linked with *private Security* and *public Good*, by directing him, without operoſe Reaſoning, where to find *one*, and how to promote the *other*, and by prompting him to a Conduct conducive to both, are admirably adapted to the Exigencies of his

his preſent State, and wiſely calculated to obtain the Ends of univerſal Benevolence.

Paſſions fitted to a State of Trial.

It were eaſy, by conſidering the Subject in another Light, to ſhew, in a curious Detail of Particulars how wonderfully the Inſide of Man, or that aſtoniſhing Train of *Moral Powers* and *Affections* with which he is endued, is fitted to the ſeveral Stages of that *progreſſive* and *probationary* State, through which he is deſtined to paſs. As our Faculties are narrow and limited, and riſe from very ſmall and imperfect Beginnings, they muſt be improved by Exerciſe, by Attention, and repeated Trials. And this holds true, not only of our *Intellectual*, but of our *Moral* and *Active* Powers. The former are liable to Errors in Speculation, the latter to Blunders in Practice, and both often terminate in Misfortunes and Pains. And thoſe Errors and Blunders are generally owing to our Paſſions, or to our too forward and warm *Admiration* of thoſe partial *Goods* they naturally purſue, or to our *Fear* of thoſe partial *Ills* they naturally repel. Thoſe Misfortunes therefore lead us back

to

to conſider where our Miſconduct lay, and whence our Errors flowed, and conſequently are ſalutary Pieces of Trial, which tend to enlarge our Views, to *correct* and *refine* our Paſſions, and conſequently improve both our *Intellectual* and *Moral* Powers.——Our Paſſions then are the rude Materials of our Virtue, which Heaven has given us to work up, to refine and poliſh into an harmonious and divine Piece of Workmanſhip. They furniſh out the whole Machinery, the Calms and Storms, the Lights and Shades of Human Life. They ſhew Mankind in every Attitude and Variety of Character, and give *Virtue* both its Struggles and its Triumphs. To conduct them well in every State, is *Merit*; to abuſe or miſapply them, is *Demerit*. By them we prove what we are, and by the Habits to which they give Birth, we take our Form and Character for the ſucceſſive Stages of our Life, or any future Period of our Exiſtence.

To a progreſſive State.

The different Sets of *Senſes*, *Powers*, and *Paſſions*, which unfold themſelves in thoſe ſucceſſive Stages, are both neceſſary and adapted

adapted to that *riſing* and *progreſſive* State. Enlarging Views and growing Connections require new Paſſions and new Habits; and thus the Mind, by theſe continually expanding and finding a progreſſive Exerciſe, riſes to higher Improvements, and puſhes forward to Maturity and Perfection.—But on this we cannot inſiſt.

Harmony of our Structure and State.

In this beautiful Oeconomy and Harmony of our Structure, both outward and inward, with that State, we may at once diſcern the great Lines of our Duty traced out in the faireſt and brighteſt Characters, and contemplate with Admiration a more auguſt and marvellous Scene of Divine Wiſdom and Goodneſs laid in the Human Breaſt, than we ſhall perhaps find in the whole Compaſs of Nature. "What a Piece of Work is Man! How noble in Reaſon! How infinite in Faculties! In Form and Moving how expreſs and admirable! In Action how like an Angel! In Apprehenſion how like a God! The Beauty of the World! The Paragon of Animals!"

Reſult.

From

In what Oeconomy Virtue *conſiſts.*

From this Detail it appears, that MAN, by his Original Frame, is made for a *temperate*, *compaſſionate*, *benevolent*, *active*, and *progreſſive* State. He is ſtrongly *attractive* of the *Good*, and *repulſive* of the *Ills*, which befall others as well as himſelf. He feels the higheſt *Approbation* and *Moral Complacence* in thoſe Affections, and in thoſe Actions which immediately and directly reſpect the *Good* of others, and the higheſt *Diſapprobation* and *Abhorrence* of the contrary. Beſides theſe, he has many particular *Perceptions* or *Inſtincts* of *Approbation*, which though perhaps not of the ſame kind with the others, yet are accompanied with correſpondent Degrees of Affection, proportioned to their reſpective Tendencies to the *Public Good*. THEREFORE, by acting agreeably to theſe Principles, *Man* acts agreeably to his Structure, and fulfils the benevolent Intentions of its Author. But we call a Thing GOOD, when it anſwers its *End*; and a Creature GOOD, when he acts in a *Conformity* to his *Conſtitution*. Conſequently, *Man* muſt be denominated GOOD or VIRTUOUS when he acts ſuitably to the *Principles*

Principles and *Deſtination* of his Nature. And where his VIRTUE lies, there alſo is his RECTITUDE, his DIGNITY, and PERFECTION to be found. And this coincides with the Account of *Virtue* formerly given, but preſents it in another Attitude, or ſets it in a Light ſomething different.

THE

THE ELEMENTS OF Moral PHILOSOPHY.

BOOK II.

SECT. I.

The principal Distinctions of Duty or Virtue.

WE have now considered the *Constitution* and *Connections* of *Man*, and on these erected a general System of DUTY, or MORAL OBLIGATION, consonant to *Reason*, approved by his most sacred and intimate *Sense*, suitable to his *mixed Condition*, and confirmed by the *Experi-*

ence of Mankind. We have alſo traced the FINAL CAUSES of his *Moral Faculties* and *Affections* to thoſe noble Purpoſes they anſwer both with regard to the *private* and the *public Syſtem*.

General Diviſion of Duty.

From this Induction it is evident, that there is *one* Order or Claſs of Duties which *Man* owes to HIMSELF. *Another* to *Society*. And a *third* to GOD.

Duties to one's ſelf.

The Duties he owes to HIMSELF are founded chiefly on the DEFENSIVE and PRIVATE Paſſions, which prompt him to purſue whatever tends to *private Good* or *Happineſs*, and to avoid, or ward off whatever tends to *private Ill* or *Miſery*. Among the various Goods which allure and ſolicit him, and the various Ills which attack or threaten him, "To be intelli-
"gent and accurate in ſelecting *one*, and
"rejecting the *other*, or in preferring the
"moſt *excellent Goods*, and avoiding the moſt
"*terrible Ills*, when there is a Competition
"among either, and to be diſcreet in uſing
"the beſt Means to attain the *Goods* and
"avoid the *Ills*, is what we call PRU-
"DENCE." This, in our *inward* Frame, correſponds to *Sagacity*, or a *Quickneſs of*

Senſe in our *outward.*——"To propor-
"tion our DEFENSIVE *Paſſions* to our
"*Dangers*, we call FORTITUDE;" which always implies "a juſt Mixture of calm "Reſentment and Animoſity, and well-"governed Caution. And this *Firmneſs of Mind* anſwers to the *Strength* and *Muſcling* of the *Body.*——And "duly to "adjuſt our PRIVATE *Paſſions* to our "Wants, or to the reſpective Moment "of the Good we affect or purſue, we "call TEMPERANCE;" which does therefore always imply, in this large Senſe of the Word, "a juſt Balance or Command "of the Paſſions," and anſwers to the *Health and ſound Temperament* of the Body.*

Duties to Society.

The *ſecond Claſs of Duties* ariſes from the PUBLIC or SOCIAL *Affections*, "the juſt Har-"mony or Proportion of which to the "*Dangers* and *Wants* of others, and to "the ſeveral *Relations* we bear, com-"monly goes by the Name of JUSTICE." This includes the Whole of our Duty to *Society*, to its *Parent*, and the *general Polity of Nature*; particularly *Gratitude*, *Friend-*

* *Vid. Tim. Locr. de Anima Mundi.*

Friendſhip, *Sincerity*, *natural Affection*, *Benevolence*, and the other *ſocial Virtues*: This being the *nobleſt Temper* and *faireſt Complexion* of the Soul, correſponds to the *Beauty* and *fine Proportion* of the Perſon. The Virtues comprehended under the former Claſs, eſpecially *Prudence* and *Fortitude*, may likewiſe be transferred to this; and according to the various Circumſtances in which they are placed, and the more confined or more extenſive Sphere in which they operate, may be denominated PRIVATE, OECONOMICAL, or CIVIL *Prudence*, *Fortitude*, &c. Theſe direct our Conduct with regard to the *Wants* and *Dangers* of theſe leſſer or greater Circles with which we are connected.

Duties to God.

The *third Claſs* of Duties reſpects the DEITY, and ariſes alſo from the PUBLIC *Affections*, and the ſeveral glorious RELATIONS which he ſuſtains to us, as our *Creator*, *Benefactor*, *Law-giver*, *Judge*, &c.

Method.

We choſe to conſider this *Set* of Duties in the laſt place, becauſe, though prior in Dignity and Excellency, they ſeem to be *laſt* in Order

of Time, as thinking it the moſt ſimple and eaſy Method to follow the gradual Progreſs of Nature, as it takes its Riſe from Individuals, and ſpreads through the *ſocial* Syſtem, and ſtill aſcends upwards, till at length it ſtretches to its all-mighty Parent and Head, and ſo terminates in thoſe Duties which are *higheſt* and *beſt*.

Piety. The Duties reſulting from theſe *Relations*, are *Reverence*, *Gratitude*, *Love*, *Reſignation*, *Dependence*, *Obedience*, *Worſhip*, *Praiſe*; which, according to the Model of our finite Capacities, muſt maintain ſome ſort of Proportion to the Grandeur and Perfection of the Object whom we venerate, love and obey. "This PROPORTION or HARMONY, is expreſſed by the general "Name of PIETY or DEVOTION," which is always ſtronger or weaker, according to the greater or leſs apprehended Excellency of its Object. This ſublime Principle of Virtue, is the enlivening Soul which animates the *moral Syſtem*, and that Cement which binds and ſuſtains the other Duties which *Man* owes to *himſelf* and to *Society*. From hence, as will appear

pear afterwards, *they* derive not only the firmeſt Support, but their higheſt Relief and Luſtre.

Diviſions of Conſcience.

This then is the general Temper and Conſtitution of Virtue, and theſe are the principal Lines or Diviſions of Duty. To theſe good Diſpoſitions, which reſpect the ſeveral Objects of our Duty, and to all Actions which flow from ſuch Diſpoſition, the Mind gives its Sanction or Teſtimony. And this Sanction or Judgment concerning the moral Quality, or the Goodneſs of Actions or Diſpoſitions, Moraliſts call CONSCIENCE. When it judges of an Action that is to be performed, it is called an *antecedent* Conſcience; and when it paſſes Sentence on an Action which is performed, it is called a *ſubſequent* Conſcience.

Goodneſs of an Action.

The Tendency of an Action to produce Happineſs, or its external Conformity to a Law, is termed its *material* Goodneſs.

Material.

But the good Diſpoſitions from which an Action proceeds, or its Conformity to Law in every reſpect, conſtitutes its *formal* Goodneſs.

Formal.

Natural and Moral.

Some Moraliſts of no mean Figure, reckon it neceſſary to conſtitute the *formal* Goodneſs of an Action, that we reflect on the Action "with Moral Complacency and Ap- "probation. For mere *Affection*, or *a* "*good Temper*, whether it reſpects others, "or ourſelves, they call *natural* or *in-* "*ſtinctive* Goodneſs, of which the Brutes "are equally capable with Man. But "when that Affection or Temper is "viewed with Approbation, and made "the Object of a new Affection, this, "they ſay, conſtitutes MORAL GOOD- "NESS or VIRTUE, in the ſtrict Senſe of "the Word, and is the Characteriſtic of "MORAL or RATIONAL Agents."

Whether Approbation is neceſſary to complete the Idea of Virtue.

It muſt be acknowledged, that Men may be partially good, *i. e.* may indulge ſome kind Affections, and ſome kind Actions, and yet may be vitious, or immoral on the Whole. Thus a Man may be affectionate to his Child, and injurious to his Neighbour; or compaſſionate to his Neighbour, and cruel to his Country; or zealous for his Country, yet inhuman to Mankind. It muſt alſo be

be acknowledged, that to make every Degree and Act of good Affection the frequent Object of our Attention,—to reflect on theſe with Moral Approbation and Delight,—to be convinced, on a full and impartial Review, that *Virtue* is moſt amiable in itſelf, and attended with the moſt happy Conſequences, is ſometimes a great Support to Virtue, in many Inſtances neceſſary to complete the virtuous Character, and always of uſe to give Uniformity and Stability to virtuous Principles, eſpecially amidſt the numberleſs Trials to which they are expoſed in this mixed Scene of human Life. Yet how many of our Fellow-Creatures do we eſteem and love, who perhaps never coolly reflected on the Beauty or fair Proportions of Virtue, or turned it into a Subject of their Moral Approbation and Complacency! Philoſophers, or contemplative Men, may very laudably amuſe themſelves with ſuch charming Theories, and often do contemplate every the minuteſt Trace of Virtue about themſelves, with a parental Fondneſs and Admiration, and by thoſe amiable Images, reflected from themſelves, they may perhaps be more confirmed in the Eſteem of whatever is honeſt and praiſe-worthy.

However, it is not generally among this recluſe Set of Men, that we expect to find the higheſt Flights of Virtue; but rather among Men of Action and Buſineſs, who, through the Prevalence of a natural good Temper, or from generous Affections to their Friends, their Country, and Mankind, are truly and tranſcendently good. Whatever that Quality is which we approve in any Action, and count worthy our Eſteem, and which excites an Eſteem and Love of the Agent, we call the *Virtue*, *Merit*, or *formal Goodneſs* of that Action. And if Actions, inveſted with ſuch a Quality, have the Aſcendant in a Character, we call that Character *virtuous* or *good*. Now it is certain that theſe Qualities or Principles mentioned above, eſpecially thoſe of the public and benevolent kind, how ſimple, how inſtinctive ſoever, are viewed with Approbation and Love. The very Nature of that Principle we call *Conſcience*, which approves theſe benevolent Affections, and whatever is done through their Influence, intimates that *Virtue* or *Merit* is preſent in the Mind before Conſcience is exerciſed, and that its Office is only to obſerve it there, or to applaud it. For if Virtue is ſomething that deſerves our Eſteem and Love,

Love, then it muſt exiſt before *Conſcience* is exerted, or gives its Teſtimony. *Therefore* to ſay that the Teſtimony of Conſcience is neceſſary to the *Being* or *Form* of a virtuous Action, is, in plain Terms, to affirm, that *Virtue* is not *Virtue*, till it is reflected on and approved as Virtue. The proper Buſineſs of *Reaſon*, in forming the *virtuous Character*, is to guide the ſeveral Affections of the Mind to their ſeveral Objects, and to direct us to that Conduct or to thoſe Meaſures of Action, which are the moſt proper Means of acquiring them. Thus, with reſpect to *Benevolence*, which is the *Virtue* of a *Character*, or a principal Ingredient of *Merit*, its proper Object is the *public Good*. The Buſineſs of *Reaſon* then is to inform us wherein *conſiſts the greateſt public Good*, what Conduct and which Actions are the moſt effectual Means of promoting it. After all, the Motions of the Mind are ſo quick and imperceptible, and ſo complicated with each other, that perhaps ſeldom do any indulge the virtuous or good Affections without an approving Conſciouſneſs; and certainly the more that Virtue is contemplated with Admiration and Love, the more firm and inflexible will the Spectator be in his Attachment to it.

Diviſions of Conſcience.

When the Mind is ignorant or uncertain about the Moment of an Action, or its Tendency to private or public Good, or when there are ſeveral Circumſtances in the Caſe, ſome of which being doubtful, render the Mind dubious concerning the Morality of the Action, this is called a *doubtful* or *ſcrupulous* Conſcience; if it miſtakes concerning theſe, it is called an *erroneous* Conſcience. If the *Error* or *Ignorance* is *involuntary* or *invincible*, the Action proceeding from that *Error*, or from that *Ignorance*, is reckoned *innocent*, or not *imputable*. If the Error or Ignorance is *ſupine* or *affected*, i. e. the Effect of Negligence, or of Affection and wilful Inadvertence, the Conduct flowing from ſuch Error, or ſuch Ignorance, is *criminal* and *imputable*. Not to follow one's Conſcience, though erroneous and ill-informed, is *criminal*, as it is the Guide of Life; and to counteract it, ſhews a depraved and incorrigible Spirit. Yet to follow an erroneous Conſcience is likewiſe criminal, if that Error which miſled the Conſcience was the Effect of Inattention, or of any criminal Paſſion.*

If

* *Vid.* Hutch. *Mor. Inſt.* Lib. II. Chap. 3.

If it be aſked, "How an "erroneous Conſcience ſhall "be rectified, ſince it is ſup- "poſed to be the only Guide of Life, "and Judge of Morals." We anſwer, in the very ſame way that we would rectify *Reaſon*, if at any time it ſhould judge wrong, as it often does, *viz.* By giving it proper and ſufficient Materials for judging right, *i. e.* by enquiring into the whole State of the Caſe, the Relations, Connections, and ſeveral Obligations of the Actor, the Conſequences, and other Circumſtances of the Action, or the Surpluſage of private or public Good which reſults, or is likely to reſult, from the Action or from the Omiſſion of it. If thoſe Circumſtances are fairly and fully ſtated, the Conſcience will be juſt and impartial in its Deciſion. For by a neceſſary Law of our Nature, it approves, and is well affected to the *Moral Form*; and if it ſeems to approve of *Vice* or *Immorality*, it is always under the Notion or Maſk of ſome *Virtue*. So that ſtrictly ſpeaking, it is not Conſcience which errs; for its Sentence is always conformable to the View of the Caſe which lies before it; and

How Conſcience is to be rectified.

and is *juſt*, upon the Suppoſition that the Caſe is truly ſuch as it is repreſented to it. All the Fault is to be imputed to the Agent, who neglects to be better informed, or who, through Weakneſs or Wickedneſs, haſtens to paſs Sentence from an imperfect Evidence. Thus, he who perſecutes another for the Sake of Conſcience, or a Miſtake in religious Opinion, does not approve of Injuſtice, or Cruelty, any more than his miſtaken Neighbour who ſuffers by it; but thinking the Severity he uſes conformable to the Divine Will, or ſalutary to the Patient, or at leaſt to the Society of the Faithful, whoſe Intereſt he reckons far preferable not only to the Intereſt of ſo ſmall a Part, but to all the vaſt Remainder of Mankind; and thinking withal, that Severity is the only Means of ſecuring that higheſt Intereſt, he paſſes a Sentence as juſt, and conſequential from thoſe Principles, as a Phyſician, who to ſave the whole Body, orders the Amputation of a gangrened Limb, thinking that the only Remedy. Perhaps, in the *latter* Caſe, an able Practitioner might have accompliſhed the Cure by a leſs dangerous Operation; and in the *former*,

mer, a better Caſuiſt, or a greater Maſter in ſpiritual Medicine, might have contrived a Cure, full as ſure, and much more innocent.

Having now given the general Diviſions of *Duty* or *Virtue*, which exhibit its different Faces and Attitudes, as it ſtands directed to its reſpective Objects, let us next deſcend into Particulars, and mark its moſt minute Features and Proportions, as they appear in the Detail of human Life.

SECT. II.

Of Man's Duty to HIMSELF. *Of the Nature of* GOOD, *and the* CHIEF GOOD.

Diviſions of Good.

EVERY Creature, by the Conſtitution of his Nature, is determined to love himſelf, to purſue whatever tends to his Preſervation and Happineſs, and to avoid whatever tends to his Hurt and Miſery. Being endued with Senſe and Perception, he muſt neceſſarily receive *Pleaſure* from ſome Objects, and *Pain* from others. Thoſe Objects which give Pleaſure are called

called *good*, and thoſe which give Pain, *evil*. To the former he feels that Attraction or Motion we call *Deſire*, or *Love*: to the latter that Impulſe we call *Averſion*, or *Hatred*. To Objects which ſuggeſt neither Pleaſure nor Pain, and are apprehended of no Uſe to procure one, or ward off the other, we feel neither *Deſire* nor *Averſion*, and ſuch Objects are called *indifferent*. Theſe Objects which do not of themſelves procure Pleaſure or Pain, but are the *Means* of procuring either, we call *uſeful* or *noxious*. Towards them we are affected in a ſubordinate manner, or with an *indirect* or *reflective*, rather than a *direct* and *immediate* Affection. All the original and particular Affections of our Nature, lead us out to, and ultimately reſt in, the firſt kind of Objects, *viz.* thoſe which give immediate Pleaſure, and which we therefore call *good*, *directly ſo*. The calm Affection of *Self-love* alone is converſant about ſuch Objects as are only *conſequentially good*, or merely uſeful to ourſelves.

Moral Good. But beſides thoſe Sorts of Objects which we call good, merely and ſolely as they give Pleaſure, or

are

are Means of procuring it, there is an higher and nobler Species of Good, towards which we feel that peculiar Movement we call *Approbation*, or *Moral Complacency*, and which *we therefore* denominate *Moral Good*. Such are our Affections, and the conſequent Actions to them The Perception of this is, as has been already obſerved, quite diſtinct in kind from the Perception of the other Species; and though it may be connected with *Pleaſure* or *Advantage*, by the benevolent Conſtitution of Nature, yet it conſtitutes a Good independent of that Pleaſure and that Advantage, and far ſuperior not in Degree only, but in Dignity to both. The *other*, viz. the *Natural* Good, conſiſts in obtaining thoſe Pleaſures, which are adapted to the peculiar Senſes and Paſſions ſuſceptible of them, and is as various as are thoſe Senſes and Paſſions. *This*, viz. the *Moral Good*, lies in the right Conduct of the ſeveral Senſes and Paſſions, or their juſt Proportion and Accommodation to their reſpective Objects and Relations; and this is of a more ſimple and invariable kind.

By

Human Happineſs.

By our ſeveral Senſes we are capable of a great Variety of pleaſing Senſations. Theſe conſtitute diſtinct Ends, or Objects ultimately purſuable for their own Sake. To theſe Ends, or ultimate Objects, correſpond peculiar Appetites or Affections, which prompt the Mind to purſue them. When theſe are attained, there it reſts and looks no farther. Whatever therefore is purſuable, not on its own Account, but as ſubſervient or neceſſary to the Attainment of ſomething elſe that is intrinſically valuable or for its own Sake, be that Value ever ſo great, or ever ſo ſmall, we call a *Mean*, and not an *End*. So that *Ends*, and not *Means*, conſtitute the *Materials*, or the very *Eſſence* of our *Happineſs*. Conſequently Happineſs, *i. e. human* Happineſs, cannot be one ſimple uniform Thing, in Creatures conſtituted as we are, with ſuch various Senſes of Pleaſure, or ſuch different Capacities of Enjoyment. Now the ſame Principle, or Law of our Nature, which determines us to purſue any one End, or Species of Good, prompts us to purſue every other End, or Species of Good, of which we are ſuſceptible, or

to which our Maker has adapted an original Propenſion. But amidſt the great Multiplicity of *Ends* or *Goods*, which form the various Ingredients of our Happineſs, we perceive an evident *Gradation* or *Subordination*, ſuited to that Gradation of *Senſes*, *Powers*, and *Paſſions*, which prevails in our mixed and various Conſtitution, and to that aſcending Series of Connections, which open upon us in the different Stages of our progreſſive State.

Gradation of Goods.

Thus the Goods of the *Body*, or of the *external Senſes*, ſeem to hold the loweſt Rank in this Gradation or Scale of Goods. Theſe we have in common with the Brutes; and tho' many Men are brutiſh enough to purſue the Goods of the Body with a more than brutal Fury; yet when at any time they come in Competition with Goods of an higher Order, the unanimous Verdict of Mankind, by giving the laſt the Preference, condemns the firſt to the meaneſt Place. Goods conſiſting in exterior ſocial Connections, as *Fame*, *Fortune*, *Power*, *Civil Authority*, ſeem to ſucceed next, and are chiefly valuable as the Means of procuring *natural* or *moral* Good, but principally

pally the latter. Goods of the *Intellect* are ſtill ſuperior, as *Taſte*, *Knowledge*, *Memory*, *Judgment*, &c. The higheſt are *moral* Goods of the Mind, directly and ultimately regarding ourſelves, as *Command of the Appetites* and *Paſſions*, *Prudence*, *Fortitude*, *Benevolence*, &c. Theſe are the great Objects of our Purſuit, and the principal Ingredients of our Happineſs. Let us conſider each of them, as they riſe one above the other in this natural Series or Scale, and touch briefly on our Obligations to purſue them.

The Brevity of this Work will not permit us minutely to weigh the *real* or *comparative* Moment of the different kinds of Goods, which offer themſelves to the Mind, or to ſcrutinize the particular Pleaſures of which we are ſuſceptible, either as to *Intenſeneſs* or *Duration*, and the Enjoyment of which depends on Accidents rather than our Attention and Induſtry. We ſhall therefore confine ourſelves to the Conſideration of ſuch Goods as lie properly within our own Sphere, and being the Objects of our Attention and Care, fall within the Verge of *Duty*.

Thoſe

Thoſe of the Body are *Health*, *Strength*, *Agility*, *Hardineſs*, and *Patience of Change*, *Neatneſs*, and *Decency*. *Goods of the Body.*

Good Health, and a regular eaſy Flow of Spirits, are in themſelves ſweet natural Enjoyments, a great Fund of Pleaſure, and indeed the proper Seaſoning which gives a Flavour and Poignancy to every other Pleaſure. The Want of Health unfits us for moſt Duties of Life, and is eſpecially an Enemy to the ſocial and human Affections, as it generally renders the unhappy Sufferer peeviſh and ſullen, diſguſted at the Allotments of Providence, and conſequently apt to entertain ſuſpicious and gloomy Sentiments of its Author. It obſtructs the free Exerciſe and full Improvement of our Reaſon, makes us a Burthen to our Friends, and uſeleſs to Society. Whereas the uninterrupted Enjoyment of good Health, is a conſtant Source of good Humour, and good Humour is a great Friend to Openneſs, and Benignity of Heart, enables us to encounter the various Ills and Diſappointments of Life with more Courage, or to ſuſtain them with *Good Health.*

with more Patience; and, in ſhort, conduces much, if we are otherwiſe duly qualified, to our acting our Part, in every Exigency of Life, with more Firmneſs, Conſiſtency, and Dignity. Therefore, it imports us much to preſerve and improve an Habit or Enjoyment, without which every other external Entertainment is taſteleſs, and moſt other Advantages of little Avail. And this is beſt done by a ſtrict Temperance in Diet and Regimen, by regular Exerciſe, and by keeping the Mind ſerene and unruffled by violent Paſſions, and unſubdued by intenſe and conſtant Labours, which greatly impair and gradually deſtroy, the ſtrongeſt Conſtitutions.

How preſerved.

Strength, Agility, Hardineſs, and *Patience of Change,* ſuppoſe Health, and are unattainable without it; but they imply ſomething more, and are neceſſary to guard it, to give us the perfect Uſe of Life and Limbs, and to ſecure us againſt many otherwiſe unavoidable Ills. The Exerciſe of the neceſſary manual, and of moſt of the elegant, Arts of Life, depends on Strength and

Strength, Agility, &c.

and Agility of Body; perſonal Dangers, private and public Dangers, the Demands of our Friends, our Families, and Country, require them; they are neceſſary in War, and ornamental in Peace; fit for the Employments of a Country and a Town Life, and they exalt the Entertainments and Diverſions of both. They are chiefly obtained by moderate and regular Exerciſe. *How attained.*

Few are ſo much raiſed above Want and Dependence, or ſo exempted from Buſineſs and Care, as not to be often expoſed to Inequalities and Changes of Diet, Exerciſe, Air, Climate, and other Irregularities. Now what can be ſo effectual to ſecure one againſt the Miſchiefs ariſing from ſuch unavoidable Alterations, as Hardineſs and a certain Verſatility of Conſtitution, which can bear extraordinary Labours, and ſubmit to great Changes, without any ſenſible Uneaſineſs or bad Conſequences. This is beſt attained, not by an over-great Delicacy and minute Attention to Forms, or by an invariable Regularity in Diet, Hours, and Way of Living, *Patience of Change.* *How attained.*

ing, but rather by a bold and diſcreet Latitude of Regimen. Beſides, Deviations from eſtabliſhed Rules and Forms of Living, if kept within the Bounds of Sobriety and Reaſon, are friendly to Thought and original Sentiment, animate the dull Scene of ordinary Life and Buſineſs, and agreeably ſtir the Paſſions, which ſtagnate or breed ill Humour in the Calms of Life.

Neatneſs, &c.

Neatneſs, *Cleanlineſs*, and *Decency*, to which we may add *Dignity* of *Countenance*, and *Demeanour*, ſeem to have ſomething refined and moral in them. At leaſt we generally eſteem them Indications of an orderly, genteel, and well-governed Mind, conſcious of inward Worth, or the Reſpect due to one's Nature. Whereas *Naſtineſs*, *Slovenlineſs*, *Aukwardneſs*, and *Indecency*, are ſhrewd Symptoms of ſomething mean, careleſs, and deficient, and betray a Mind untaught, illiberal, unconſcious of what is due to one's ſelf or to others. How much Cleanlineſs conduces to Health needs hardly be mentioned; and how neceſſary it is to maintain one's Character and Rank in Life, and to render us agreeable to others as well as to our-

ourſelves, is as evident.———There are certain Motions, Airs and Geſtures, which become the human Countenance, and Form, in which we perceive a *Comelineſs*, *Openneſs*, *Simplicity*, *Gracefulneſs*; and there are others, which, to our Senſe of Decorum, appear *uncomely*, *affected*, *diſingenuous*, and *aukward*, quite unſuitable to the native Dignity of our Face and Form. The *firſt* are in themſelves the moſt eaſy, natural, and commodious, give one Boldneſs and Preſence of Mind, a modeſt Aſſurance, and Addreſs both aweful and alluring, they beſpeak Candour and Greatneſs of Mind, raiſe the moſt agreeable Prejudices in one's Favour, render Society engaging, command Reſpect, and often Love, and give Weight and Authority both in Converſation and Buſineſs; in fine, they are the Colouring of Virtue, which ſhews it to the greateſt Advantage in whomſoever it is; and not only imitate, but in ſome meaſure ſupply it where it is wanting. Whereas the laſt, *viz.* *Rudeneſs*, *Affectation*, *Indecorum*, and the like, have all the contrary Effects; they are burthenſome to one's ſelf, a Diſhonour to our Nature, and a Nuſance in Society.

The

How attained. The former Qualities or Goods are beſt attained by a liberal Education, by preſerving a juſt Senſe of the Dignity of our Nature, by keeping the beſt and politeſt Company, but above all, by acquiring thoſe virtuous and ennobling Habits of Mind, which are Decency in Perfection, which will give an Air of unaffected Grandeur, and ſpread a Luſtre truly engaging over the whole Form and Deportment.

Goods of exterior ſocial Connections. We are next to conſider thoſe Goods which conſiſt in exterior ſocial Connections, as *Fame*, *Fortune*, *Civil Authority*, *Power*.

Fame. The firſt has a twofold Aſpect, as a Good, pleaſant in itſelf, or gratifying to an original Paſſion, and then as expedient or uſeful towards a farther End. Honour from the Wiſe and Good, on Account of a virtuous Conduct, is regaling to a good Man; for then his Heart re-echoes to the grateful Sound. There are few quite indifferent, even to the Commendation of the Vulgar. Tho' we cannot approve that Conduct which proceeds entirely from this Principle, and not from good Affection or Love of the Con-

Conduct itſelf, yet as it is often a Guard and additional Motive to Virtue in Creatures, imperfect as we are, and often diſtracted by interfering Paſſions, it might be dangerous to ſuppreſs it altogether, however wiſe it may be to reſtrain it within due Bounds, and however laudable to uſe it only as a Scaffolding to our Virtue, which may be taken down when that glorious Structure is finiſhed, but hardly till then. To purſue Fame for itſelf, is *innocent*; to regard it only as an Auxiliary to Virtue, is *noble*; to ſeek it chiefly as an Engine of public Uſefulneſs, is ſtill more noble, and highly praiſe-worthy. For tho' the Opinion and Breath of Men are tranſparent and fading Things, often obtained without Merit, and loſt without Cauſe; yet, as our Buſineſs is with Men, and as our Capacity of ſerving them is generally increaſed in proportion to their Eſteem of us, therefore ſound and well-eſtabliſhed *moral* Applauſe may, and will be modeſtly, not oſtentatiouſly ſought after by the *Good*; not indeed as a ſolitary refined Sort of Luxury, but as a public and proper Inſtrument to ſerve and bleſs Mankind. At the ſame time they will learn

to deſpiſe that Reputation which is founded on Rank, Fortune, and any other Circumſtances or Accompliſhments that are foreign to real Merit, or to uſeful Services done to others, and think that Praiſe of little avail which is purchaſed without Deſert, and beſtowed without Judgment.

Fortune, Power, &c.

Fortune, *Power*, and *Civil Authority*, or whatever is called Influence and Weight among Mankind, are *Goods* of the *ſecond* Diviſion, that is, valuable or purſuable only as they are *uſeful*, or as Means to a farther End, *viz.* the procuring or preſerving the immediate Objects of Enjoyment or Happineſs to ourſelves or others. Therefore to love ſuch Goods on their own Account, and to purſue them as *Ends*, not the *Means* of Enjoyment, muſt be highly prepoſterous and abſurd. There can be no Meaſure, no Limit to ſuch Purſuit. All muſt be Whim, Caprice, Extravagance. Accordingly ſuch Appetites, unlike all the *natural* ones, are increaſed by Poſſeſſion, and whetted by Enjoyment. They are always precarious, and never without Fears, becauſe the Object lies without one's ſelf; they are ſeldom without Sorrow

row and Vexation, becauſe no Acceſſion of Wealth or Power can ſatisfy them. But if thoſe Goods are conſidered only as the Materials or Means of private or public Happineſs, then the ſame Obligations which bind us to purſue the latter, bind us likewiſe to purſue the former. We may, and no doubt we ought, to ſeek ſuch a Meaſure of Wealth as is neceſſary to ſupply all our real Wants, to raiſe us above ſervile Dependence, and to provide us with ſuch Conveniencies as are ſuited to our Rank and Condition in Life. To be regardleſs of this Meaſure of Wealth is to expoſe ourſelves to all the Temptations of Poverty and Corruption, to forfeit our natural Independency and Freedom, to degrade, and conſequently to render the Rank we hold, and the Character we ſuſtain in Society, uſeleſs, if not contemptible. When theſe important Ends are ſecured, we ought not to murmur or repine that we poſſeſs no more; yet we are not ſecluded by any Obligation, moral or divine, from ſeeking more, in order to give us that happieſt and moſt godlike of all Powers, the *Power* of *doing Good*. A ſupine Indolence in this reſpect is both abſurd and criminal;

How far purſuable.

criminal; *abſurd*, as it robs us of an inexhauſted Fund of the moſt refined and durable Enjoyments; and *criminal*, as it renders us ſo far uſeleſs to the Society to which we belong. "That *Avarice.* "Purſuit of Wealth which "goes beyond the former End, *viz.* the "obtaining the Neceſſaries, or ſuch Con-"veniencies of Life, as, in the Eſtima-"tion of Reaſon, not of Vanity or Paſ-"ſion, are ſuited to our Rank and Con-"dition, and yet is not directed to the "latter, *viz.* the doing good, is what we "call AVARICE." And "that Purſuit *&* *Ambition.* "of *Power*, which, after ſe-"curing one's ſelf, *i. e.* at-"tained the proper Independence and Li-"berty of a rational ſocial Creature, is "not directed to the Good of others, is "what we call *Ambition*, or the *Luſt of* "*Power*." To what Extent the ſtrict Meaſures of Virtue will allow us to purſue either Wealth, or Power, and Civil Authority, is not perhaps poſſible preciſely to determine. That muſt be left to Prudence, and the peculiar Character, Condition, and other Circumſtances of each Man. Only thus far a Limit may be ſet, that the Purſuit of either muſt encroach

croach upon no other Duty or Obligation which we owe to ourſelves, to Society, or to its Parent and Head. The ſame Reaſoning is to be applied to *Power* as to *Wealth*. It is only valuable as an Inſtrument of our own Security, and of the free Enjoyment of thoſe original Goods it may, and often does, adminiſter to us, and as an Engine of more extenſive Happineſs to our Friends, our Country, and Mankind. In this Degree it may, and unleſs a greater Good forbids it, ought to be ſought after; and when it is either offered to us, or may be obtained, conſiſtently with a good Conſcience, it would be criminal to decline it, and a ſelfiſh Indolence to neglect the neceſſary Means of acquiring it.

How Fame and Power are attained.

Now the beſt, and indeed the only Way to obtain a ſolid and laſting *Fame*, is an uniform inflexible Courſe of Virtue, the employing one's Ability and Wealth in ſupplying the Wants, and uſing one's Power in promoting or ſecuring the Happineſs, the Rights and Liberties of Mankind, joined to an univerſal Affability and Politeneſs of Manners. And ſure-

ly one will not miſtake the Matter much, who thinks the ſame Courſe conducive to the acquiring greater Acceſſions both of Wealth and Power; eſpecially if he adds to thoſe Qualifications a vigorous Induſtry, a conſtant Attention to the Characters and Wants of Men, to the Conjunctures of Times, and continually varying Genius of Affairs, and a ſteady intrepid Honeſty, that will neither yield to the Allurements, nor be over-awed with the Terrors of that corrupt and corrupting Scene in which we live. We have ſometimes heard indeed of other Ways and Means, as Fraud, Diſſimulation, Servility, and Proſtitution, and the like ignoble Arts, by which the Men of the World (as they are called, ſhrewd Politicians, and Men of Addreſs!) amaſs Wealth, and procure Power: but as we want rather to form a Man of Virtue, an honeſt, contented, happy Man, we leave to the Men of the World their own Ways, and permit them, unenvied, and unimitated by us, to reap the Fruit of their Doings.

Goods of the Intellect.

The next Species of Objects in the Scale of Good, are the Goods of the *Intellect*, as *Know-*

Knowledge, *Memory*, *Judgment*, *Taſte*, *Sagacity*, *Docility*, and whatever elſe we call *intellectual* Virtues. Let us conſider them a little, and the *Means* as well as *Obligations* to improve them.

Their Moment.

As *Man* is a *rational* Creature, capable of knowing the Differences of Things and Actions;—as he not only ſees and feels what is preſent, but remembers what is paſt, and often foreſees what is future;—as he advances, from ſmall Beginnings, by ſlow Degrees, and with much Labour and Difficulty, to Knowledge and Experience:—as his Opinions ſway his Paſſions,—as Paſſions influence his Conduct,—and as his Conduct draws Conſequences after it, which extend, not only to the preſent, but to the future Time, and therefore is the principal Source of his Happineſs or Miſery, it is evident, that he is formed for intellectual Improvements, and that it muſt be of the utmoſt Conſequence for him to improve and cultivate his intellectual Powers, on which thoſe Opinions, thoſe Paſſions, and that Conduct depend. †

† *Vid. Philoſ. Sinic. Confuc. L. ib. I.* §. 3, 4, &c.

The Pleaſures they give.

But beſides the future Conſequences and Moment of improving our *intellectual* Powers, their immediate Exerciſe on their proper Objects yields the moſt rational and refined Pleaſures. Knowledge and a right Taſte in the Arts of *Imitation* and *Deſign*, as *Poetry*, *Painting*, *Sculpture*, *Muſic*, *Architecture*, afford not only an innocent, but a moſt ſenſible and ſublime Entertainment. By theſe the Underſtanding is inſtructed in ancient and modern Life, the Hiſtory of Men and Things, the Energies and Effects of the Paſſions, the Conſequences of Virtue and Vice; by theſe the Imagination is at once entertained and nouriſhed with the Beauties of Nature and Art, lighted up and ſpread out with the Novelty, Grandeur, and Harmony of the Univerſe; and in fine, the Paſſions are agreeably rouzed, and ſuitably engaged with the greateſt and moſt intereſting Objects that can fill the human Mind. He who has a Taſte formed to theſe ingenious Delights, and Plenty of Materials to gratify it, can never want the moſt agreeable Exerciſe and Entertainment, nor once have

Knowledge and Taſte.

have reaſon to make that faſhionable Complaint of the Tediouſneſs of Time. Nor can he want a proper Subject for the Diſcipline and Improvement of his Heart. For being daily converſant with *Beauty*, *Order*, and *Deſign*, in inferior Subjects, he bids fair for growing, in due Time, an Admirer of what is fair and well-proportioned in the Conduct of Life, and the Order of Society, which is only *Order* and *Deſign* exerted in their higheſt Subjects. He will learn to transfer the Numbers of Poetry to the Harmony of the Mind, and of well-governed Paſſions; and from admiring the Virtues of others in moral Paintings, come to approve and imitate them himſelf. Therefore to cultivate a *true* and *correct Taſte*, muſt be both our *Intereſt* and our *Duty*, when the Circumſtances of our Station give Leiſure and Opportunity for it, and when the doing it is not inconſiſtent with our higher Obligations or Engagements to Society and Mankind.

How attained.

It is beſt attained by reading the beſt Books, where *good Senſe* has more the Aſcendant than *Learning*, and which retain more to

Practice than to *Speculation*; by ſtudying the beſt Models, *i. e.* thoſe which profeſs to imitate Nature moſt, and approach the neareſt to it, and by converſing with Men of the moſt refined Taſte, and the greateſt Experience in Life.

Moment of intellectual Goods.

As to the other *intellectual* Goods, what a Fund of Entertainment muſt it be to inveſtigate the Truth and various Relations of Things, to trace the Operations of Nature to general Laws, to explain by theſe its manifold Phænomena, to underſtand that Order by which the Univerſe is upheld, and that Oeconomy by which it is governed; to be acquainted with the human Mind, the Connections, Subordinations, and Uſes of its Powers, and to mark their Energy in Life! How agreeable to the ingenious Enquirer, to obſerve the manifold Relations and Combinations of individual Minds in Society, to diſcern the Cauſes why they flouriſh or decay, and from thence to aſcend, through the vaſt Scale of Beings, to that *general* Mind which preſides over all, and operates unſeen in every Syſtem, and in every Age, through the whole Compaſs and Progreſ-

ſion.

ſion of Nature! Devoted to ſuch Entertainments as theſe, the *Contemplative* have abandoned every other Pleaſure, retired from the Body, ſo to ſpeak, and ſequeſter'd themſelves from ſocial Intercourſe; for theſe the *Buſy* have often preferred to the Hurry and Din of Life, the calm Retreats of Contemplation; for theſe, when once they come to taſte them, even the *Gay* and *Voluptuous* have thrown up the lawleſs Purſuits of Senſe and Appetite, and acknowledged theſe mental Enjoyments to be the moſt *refined*, and indeed the *only* Luxury. Beſides, by a juſt and large Knowledge of Nature, we recognize the Perfections of its Author; and thus Piety, and all thoſe pious Affections which depend on juſt Sentiments of his Character, are awakened and confirmed; and a thouſand ſuperſtitious Fears that ariſe from partial Views of his Nature and Works, will of courſe be excluded. An extenſive Proſpect of human Life, and of the Periods and Revolutions of human Things, will conduce much to the giving a certain Greatneſs of Mind, and a noble Contempt of thoſe little Competitions about Power, Honour, and Wealth, which

diſturb

diſturb and *divide* the Bulk of Mankind; and to promote a calm Indurance of thoſe Inconveniencies and Ills that are the common Appendages of Humanity. Add to all, that a juſt Knowledge of human Nature, and of thoſe Hinges upon which the Buſineſs and Fortunes of Men turn, will prevent our thinking either too highly, or too meanly of our Fellow-creatures, give no ſmall Scope to the Exerciſe of Friendſhip, Confidence, and Good-will, and, at the ſame time, brace the Mind with a proper Caution and Diſtruſt, thoſe Nerves of Prudence, and give a greater Maſtery in the Conduct of private as well as public Life. Therefore, by cultivating our Intellectual Abilities, we ſhall beſt promote and ſecure our Intereſt, and be qualified for acting our Part in Society with more Honour to ourſelves, as well as Advantage to Mankind. Conſequently to improve them to the utmoſt of our Power is our Duty; they are Talents committed to us by the Almighty Head of Society, and we are accountable to him for the uſe of them. And be it remembered withal, that how engaging ſoever the *Muſes* and *Graces* are, they are chiefly valuable, as they

they are Handmaids to uſher in and ſet off the *Moral Virtues*, from whoſe Service if they are ever divorced, they become Retainers to the meaner Paſſions, Panders to Vice, and convert Men (if we may uſe the Expreſſion) into a refined Sort of Savages.

How attained.

The Intellectual Virtues are beſt improved by accurate and impartial Obſervations, extenſive Reading, and unconfined Converſe with Men of all Characters, eſpecially with Thoſe who, to private Study, have joined the wideſt Acquaintance with the World, and greateſt Practice in Affairs; but above all, by being much in the World, and having large Dealings with Mankind. Such Opportunities contribute much to diveſt one of Prejudices and a ſervile Attachment to crude Syſtems, to open one's Views, and to give that Experience on which the moſt uſeful, becauſe the moſt practical Knowledge is built, and from which the ſureſt Maxims for the Conduct of Life are deduced.

Moral Goods.

The higheſt Goods which enter into the Compoſition of Human Happineſs are *Moral*

Goods of the Mind, directly and ultimately regarding ourſelves: as *Command of the Appetites* and *Paſſions*, *Prudence* and *Caution*, *Magnanimity*, *Fortitude*, *Humility*, *Love of Virtue*, *Love of God*, *Reſignation*, and the like. Theſe ſublime Goods are Goods by way of Eminence, Goods recommended and enforced by the moſt intimate and aweful Senſe and Conſciouſneſs of our Nature; Goods that conſtiture the Quinteſſence, the very Temper of Happineſs, that Form and Complexion of Soul which renders us approveable and lovely in the Sight of God; Goods, in fine, which are the Elements of all our future Perfection and Felicity.

Their Moment. Moſt of the other Goods we have conſidered depend partly on ourſelves, and partly on Accidents which we can neither foreſee nor prevent, and reſult from Cauſes which we cannot influence or alter. They are ſuch Goods as we may poſſeſs to-day and loſe to-morrow, and which require a Felicity of Conſtitution, and Talents to attain them in full Vigour and Perfection, and a Felicity of Conjunctures to ſecure the Poſſeſſion of them. Therefore did

our

our Happineſs depend altogether, or chiefly on ſuch tranſitory and precarious Poſſeſſions, it were itſelf moſt precarious, and the higheſt Folly to be anxious about it. —But though Creatures, conſtituted as we are, cannot be indifferent about ſuch Goods, and muſt ſuffer in ſome degree, and conſequently have our Happineſs incomplete without them, yet they weigh but little in the Scale, when compared with Moral Goods. By the benevolent Conſtitution of our Nature theſe are placed within the Sphere of our Activity, ſo that no Man can be deſtitute of them unleſs he is firſt wanting to himſelf. Some of the wiſeſt and beſt of Mankind have wanted moſt of the former Goods, and all the external kind, and felt moſt of the oppoſite Ills, ſuch at leaſt as ariſe from without; yet by poſſeſſing the latter, *viz.* the Moral Goods, have declared they were happy, and to the Conviction of the moſt impartial Obſervers have appeared happy. The worſt of Men have been ſurrounded with every outward Good and Advantage of Fortune, and have poſſeſſed great Parts; yet, for want of Moral Rectitude, have been, and have confeſſed themſelves, notoriouſly

torioufly and exquifitely miſerable. The Exerciſe of Virtue has ſupported its Votaries, and made them exult in the midſt of Tortures almoſt intolerable; nay, how often has ſome falſe Form or Shadow of it ſuſtained even the greateſt Villains * and Bigots under the ſame Preſſures! But no external Goods, no Goods of Fortune have been able to alleviate the Agonies, or expel the Fears of a guilty Mind, conſcious of the deſerved Hatred and Reproach of Mankind, and the juſt Diſpleaſure of Almighty God. The other Senſes and Capacities of Enjoyment are gratified when they obtain their reſpective Objects, and the Happineſs of the correſponding Paſſions depends on their Succeſs in their ſeveral Purſuits. Thus the Love of Honour, of Pleaſure, of Power, and the like, are ſatisfied only when they obtain the deſired Honour, Pleaſure, or Power: when they fail of attaining theſe, they are diſappointed, and Diſappointment gives Diſguſt. But *Moral Good* is of ſo ſingular and ſublime a Nature, that when the Mind

* *As* Ravilliac, *who aſſaſſinated* Henry *the Fourth of* France; *and* Balthaſar Geraerd, *who murdered* William *the Firſt Prince of* Orange.

Mind is in purſuit of it, though it ſhould prove unſucceſsful in its Aims, it can reſt in the Conduct without repining, without being dejected at the ill Succeſs; nay, the Pleaſure attending the Conſciouſneſs of upright Aims and generous Efforts abſorbs the Diſappointment, and makes inferior Ends diſappear as of no amount in the great Aggregate or Surpluſage of Good that remains. So that though Human Happineſs, in the preſent State, conſiſts of many ſeparate and little Rivulets, which muſt often be left dry in the perpetual Flux and Reflux of Human Things, yet the main Stream, with which thoſe leſſer ones do generally communicate, flows from within, from the Heart of Man, and, if this be ſound and clear, rolls on through Life with a ſtrong and equal Current. Yet as many ſmall Articles make up a pretty large Sum, and as thoſe inferior Goods which enter into the Account, *Health*, *Fame*, *Fortune*, and the like, are often, even after our utmoſt Care, unattainable, or at leaſt precarious, it is evidently of the utmoſt Conſequence to be prepared againſt the Want or Loſs of them, by having our Deſires moderate,

rate, and our Paſſions under due Command. And let it be remembered, that it is not only of great Importance to our Eaſe and Security againſt Ill, but one of the higheſt Improvements of Virtue, to contemn thoſe Things, the Contempt of which is truly great and heroic, and to place our Happineſs chiefly in thoſe virtuous Exerciſes and Affections which ariſe from a pure and well-diſpoſed Mind; an Happineſs which no Condition of Life can exclude, no Change of Fortune interrupt or deſtroy. This will arm and fortify the Mind againſt the Want of thoſe inferior Goods, and againſt thoſe Pains which reſult to the Generality of Mankind from the contrary Evils.

The mixed Condition of Human Life requires particular Virtues.

As the preſent Condition of Human Life is wonderfully chequered with Good and Ill, and as no Height of Station, no Affluence of Fortune, can abſolutely inſure the Good, or ſecure againſt the Ill, it is evident that a great Part of the Comfort and Serenity of Life muſt lie in having our Minds duly affected with regard to both, *i. e.* rightly attempered to the Loſs of one and the Suffe-

rance

rance of the other. For it is certain that outward Calamities derive their chief Malignity and Preſſure from the inward Diſpoſitions with which we receive them. By managing theſe right, we may greatly abate that Malignity and Preſſure, and conſequently diminiſh the Number, and weaken the Moment of the Ills of Life, if we ſhould not leave it in our Power to obtain a large Share of its Goods. There are particularly three Virtues which go to the forming this right Temper towards Ill, and which are of ſingular Efficacy, if not totally to remove, yet wonderfully to alleviate the Calamities of Life. Theſe are *Fortitude*, or *Patience*, *Humility*, and *Reſignation*. Let us conſider them a little, and the Effects they produce.

Fortitude is that calm and ſteady Habit of Mind, which either moderates our Fears, and enables us bravely to encounter the Proſpect of Ill, or renders the Mind ſerene and invincible under its immediate Preſſure. It lies equally diſtant from Raſhneſs and Cowardice, and though it does not hinder us from feeling, yet prevents our complaining or ſhrinking under the Stroke.

Fortitude.

It

It always includes a generous Contempt of, or at leaſt a noble Superiority to, thoſe precarious Goods of which we can inſure neither the Poſſeſſion nor Continuance. The Man therefore who poſſeſſes this Virtue in this ample Senſe of it, ſtands upon an Eminence, and ſees human Things below him; the Tempeſt indeed may reach him, but he ſtands ſecure and collected againſt it upon the Baſis of conſcious Virtue, which the ſevereſt Storms can ſeldom ſhake, and never overthrow.

Humility. *Humility* is another Virtue of high Rank and Dignity, though often miſtaken by proud Mortals for Meanneſs and Puſillanimity. It is oppoſed to *Pride*, which commonly includes in it a falſe or over-rated Eſtimation of our own Merit, an Aſcription of it to ourſelves as its only and original Cauſe, an undue Compariſon of ourſelves with others, and, in conſequence of that ſuppoſed Superiority, an arrogant Preference of ourſelves, and a ſupercilious Contempt of them. *Humility*, on the other hand, ſeems to denote that modeſt and ingenuous Temper of Mind, which ariſes from a juſt and equal Eſtimate of our own Advantages

vantages compared with thoſe of others, and from a Senſe of our deriving all originally from the Author of our Being. Its ordinary Attendants are Mildneſs, a gentle Forbearance, and an eaſy unaſſuming Humanity with regard to the Imperfections and Faults of others; Virtues rare indeed, but of the faireſt Complexion, the proper Offspring of ſo lovely a Parent, the beſt Ornaments of ſuch imperfect Creatures as we are, precious in the Sight of God, and which ſweetly allure the Hearts of Men.—This Virtue was not altogether unknown to the more ſober Moraliſts among the Ancients, who place *Submiſſio Animi* among the Train of Virtues; but it is taught in its higheſt Perfection, and enforced by the higheſt Examples, and the ſtrongeſt Motives, in the *Chriſtian* Religion, which recommends and exalts this, as well as every other Moral and Divine Virtue, beyond every other Syſtem of Religion and Philoſophy that ever appeared in the World; and teaches us throughout the whole of it, to refer every Virtue, and every Endowment, to their original Source, the Father of Lights, *from whom deſcends every good and perfect Gift.*

Gift. Humility is a Virtue which highly adorns the Character in which it reſides, and ſets off every other Virtue; it is an admirable Ingredient of a contented Mind, and an excellent Security againſt many of thoſe Ills in Life which are moſt ſenſibly felt by People of a delicate Nature. To be perſuaded of this, we need only remember how many of our Uneaſineſſes ariſe from the Mortifications of our Pride — how almoſt every Ill we ſuffer, and all the Oppoſition we meet with, is aggravated and ſharpened by the Reflection on our imaginary Merit, or how little we deſerved thoſe Ills, and how much we were entitled to the oppoſite Goods. Whereas, a ſober Senſe of what we are, and whoſe we are, and a Conſciouſneſs how far ſhort our Virtue is of that Standard of Perfection to which we ought to aſpire, will blunt the Edge of Injuries and Affronts, and make us ſit down contented with our Share of the Goods, and eaſy under the Ills of Life, which this quick-ſighted, unaſſuming Virtue will teach us often to trace to our own Miſconduct, and conſequently to interpret as the juſt and wholſome Correction of Heaven.

Re-

Reſignation is that mild and heroic Temper of Mind, which ariſes from a Senſe of an infinitely wiſe and good Providence, and enables one to acquieſce, with a cordial Affection, in its juſt Appointments. This Virtue has ſomething very peculiar in its Nature, and ſublime in its Efficacy. For it teaches us to bear Ill not only with Patience and as being unavoidable, but it transforms, as it were, Ill into Good, by leading us to conſider it, and every Event that has the leaſt Appearance of Ill, as a Divine Diſpenſation, a wiſe and benevolent Temperament of Things, ſubſervient to univerſal Good, and, of courſe, including that of every Individual, eſpecially of ſuch as calmly ſtoop to it. In this Light, the Adminiſtration itſelf, nay, every Act of it, becomes an Object of Affection, the Evil diſappears, or is converted into a Balm which both heals and nouriſhes the Mind. For, though the firſt expected Acceſs of Ill may ſurprize the Soul into Grief, yet that Grief, when the Mind calmly reviews its Object, changes into Contentment, and is by degrees exalted into Veneration and a divine Compoſure.

Reſignation.

Our

Our private Will is loſt in that of the Almighty, and our Security againſt any real Ill reſts on the ſame Bottom as the Throne of him who lives and reigns for ever. He, therefore, who is provided with ſuch Armour, taken, if we may ſay ſo, from the Armory of Heaven, may be proof againſt the ſharpeſt Arrows of Fortune, and defy the Impotence of human Malice; and though he cannot be ſecure againſt thoſe Ills which are the ordinary Appendages of Man's Lot, yet may poſſeſs that quiet contented Mind which takes off their Pungency, and is next to an Exemption from them. But we can only touch on theſe Things; a fuller Detail of our Obligations to cultivate and purſue theſe Moral Goods of the Mind, and the beſt Method of doing it, muſt be reſerved to another and more proper Place.

Chief Good Objective *and* Formal.

Before we finiſh this Section, it may be fit to obſerve, that as the Deity is the ſupreme and inexhauſted Source of Good, on whom the Happineſs of the whole Creation depends; as he is the Object in Nature, and the only Object who is fully proportioned to the *Intellectual* and *Moral* Powers of the Mind,

Mind, in whom they ultimately reſt and find their moſt perfect Exerciſe and Completion, he is therefore termed the CHIEF GOOD of Man, OBJECTIVELY conſidered. And *Virtue*, or the proportioned and vigorous Exerciſe of the ſeveral Powers and Affections on their reſpective Objects, as above deſcribed, is, in the Schools, termed the CHIEF GOOD, FORMALLY conſidered, or its FORMAL Idea, being the inward Temper and native Conſtitution of Human Happineſs.

From the Detail we have gone thro', the following Corollaries may be deduced.

Corollaries.

Firſt, It is evident that the Happineſs of ſuch a *Progreſſive* Creature as Man can never be at a ſtand, or continue a fixed invariable Thing. His finite Nature, let it riſe never ſo high, admits ſtill higher Degrees of Improvement and Perfection. And his Progreſſion in Improvement, or Virtue, always makes way for a Progreſſion in Happineſs. So that no poſſible Point can be aſſigned in any Period of his Exiſtence in which he is perfectly happy, that is, ſo happy as to exclude higher Degrees of Happineſs. All his Perfection is only comparative.

2. It appears that many Things muſt conſpire to complete the Happineſs of ſo *various* a Creature as Man, ſubject to ſo many Wants, and ſuſceptible of ſuch different Pleaſures. 3. As his Capacities of Pleaſure cannot be all gratified at the ſame time, and muſt often interfere with each other in ſuch a precarious and fleeting State as Human Life, or be frequently diſappointed, perfect Happineſs, *i. e.* the undiſturbed Enjoyment of the ſeveral Pleaſures of which we are capable, are unattainable in our preſent State. 4. That State is moſt to be ſought after, in which the feweſt Competitions and Diſappointments can happen, which leaſt of all impairs any Senſe of Pleaſure, and opens an inexhauſted Source of the moſt refined and laſting Enjoyments. 5. That State which is attended with all thoſe Advantages, is a State or Courſe of Virtue. 6. THEREFORE, a State of *Virtue*, in which the Moral Goods of the Mind are attained, is the HAPPIEST STATE.

SECT.

SECT. III.

Duties to SOCIETY.

CHAP. I.

Filial and Fraternal Duty.

AS we have followed the Order of Nature in tracing the Hiſtory of Man, and thoſe Duties which he owes to himſelf, it ſeems reaſonable to take the ſame Method with thoſe he owes to SOCIETY, which conſtitute the *ſecond* Claſs of his *Obligations.*

Connection of Parents.

His Parents are among the earlieſt Objects of his Attention, he becomes ſooneſt acquainted with them, repoſes a peculiar Confidence in them, and ſeems to regard them with a fond Affection, the early Prognoſtics of his future *Piety* and *Gratitude.* Thus does Nature dictate the firſt Lines of filial Duty, even before a juſt Senſe of the Connection is formed. But when the Child is grown up, and has attained to ſuch a Degree of Underſtanding as to comprehend the *Moral Tye*, and be ſenſible of the Obligations he is under to

his Parents; when he looks back on their tender and diſintereſted Affection, their inceſſant Cares and Labours in nurſing, educating, and providing for him, during that State in which he had neither Prudence nor Strength to care and provide for himſelf, he muſt be conſcious that he owes to them theſe peculiar Duties.

Duties to Parents. To reverence and honour them as the Inſtruments of Nature in introducing him to Life, and to that State of Comfort and Happineſs which he enjoys; and therefore to eſteem and imitate their good Qualities, to alleviate and bear with, and ſpread, as much as poſſible, a decent Veil over their Faults and Weakneſſes.

2. To be highly grateful to them for thoſe Favours which it can hardly ever be in his Power fully to repay; to ſhew this Gratitude by a ſtrict Attention to their Wants, and a ſolicitous Care to ſupply them; by a ſubmiſſive Deference to their Authority and Advice, eſpecially by paying great Regard to it in the Choice of a Wife, and of an Occupation; by yielding to, rather than peeviſhly contending with their Humours, as remembering

bering how oft they have been perſecuted by his; and in fine, by ſoothing their Cares, lightening their Sorrows, ſupporting the Infirmities of Age, and making the remainder of their Life as comfortable and joyful as poſſible. ——To pay theſe Honours and make theſe Returns is, according to *Plato*, to pay the oldeſt, beſt, and greateſt of Debts, next to thoſe we owe to our ſupreme and common Parent. They are founded in our Nature, and agreeable to the moſt fundamental Laws of *Gratitude*, *Honour*, *Juſtice*, *Natural Affection*, and *Piety*, which are interwoven with our very Conſtitution; nor can we be deficient in them without caſting off that Nature, and counteracting thoſe Laws.

Duties to Brethren and Siſters.

As his Brethren and Siſters are the next with whom the Creature forms a *Social* and *Moral* Connection, to them he owes a *Fraternal* Regard; and with them ought he to enter into a ſtrict League of Friendſhip, mutual Sympathy, Advice, Aſſiſtance, and a generous Intercourſe of kind Offices, remembering their Relation of common Parents, and that Brotherhood

of Nature, which unites them into a cloſer Community of Intereſt and Affections.

CHAP. II.

Concerning Marriage.

Connection with the other Sex.

WHEN Man arrives to a certain Age, he becomes ſenſible of a peculiar Sympathy and Tenderneſs towards the other Sex; the Charms of Beauty engage his Attention, and call forth new and ſofter Diſpoſitions than he has yet felt. The many amiable Qualities exhibited by a fair Outſide, or by the mild Allurement of Female Manners, or which the prejudiced Spectator without much Reaſoning ſuppoſes thoſe to include, with ſeveral other Circumſtances, both natural and accidental, point his View and Affection to a particular Object, and of courſe contract that general rambling Regard, which was loſt and uſeleſs among the undiſtinguiſhed Crowd, into a peculiar and permanent Attachment to one Woman, which ordinarily

ordinarily terminates in the moſt important, venerable, and delightful Connection in Life.

The Grounds of this Connection.

The State of the Brute Creation is very different from that of Human Creatures. The former are cloathed, and generally armed by their Structure, eaſily find what is neceſſary to their Subſiſtence, and ſoon attain their Vigour and Maturity; ſo that they need the Care and Aid of their Parents but for a ſhort while; and therefore we ſee that Nature has aſſigned to them vagrant and tranſient Amours. The Connection being purely *Natural*, and formed merely for propagating and rearing their Offspring, no ſooner is that End anſwered than the Connection diſſolves of courſe. But the Human Race are of a more tender and defenceleſs Conſtitution; their Infancy and Non-age continue longer; they advance ſlowly to Strength of Body, and Maturity of Reaſon; they need conſtant Attention, and a long Series of Cares and Labours to train them up to Decency, Virtue, and the various Arts of Life. Nature has, therefore, provided them with the moſt af-

fectionate and anxious Tutors, to aid their Weakneſs, to ſupply their Wants, and to accompliſh them in thoſe neceſſary Arts, even their own Parents, on whom ſhe has devolved this mighty Charge, rendered agreeable by the moſt alluring and powerful of all Ties, Parental Affection. But unleſs both concur in this grateful Taſk, and continue their joint Labours, till they have reared up and planted out their young Colony, it muſt become a Prey to every rude Invader, and the Purpoſe of Nature, in the original Union of the Human Pair, be defeated. Therefore our Structure as well as Condition is an evident Indication, that the Human Sexes are deſtined for a more intimate, for a moral and laſting Union. It appears likewiſe, that the principal End of Marriage is not to propagate and nurſe up an Offſpring, but to educate and form Minds for the great Duties and extenſive Deſtinations of Life. Society muſt be ſupplied from this original Nurſery with uſeful Members, and its faireſt Ornaments and Supports. But how ſhall the young Plants be guarded againſt the Inclemency of the Air and Seaſons, cultivated and raiſed to Maturity,

if Men, like Brutes, indulge to vagrant and promiſcuous Amours?

Moral Ends of Marriage.

The Mind is apt to be diſſipated in its Views, and Acts of Friendſhip and Humanity; unleſs the *former* be directed to a particular Object, and the *latter* employed in a particular Province. When Men once indulge in this Diſſipation, there is no ſtopping their Career, they grow inſenſible to Moral Attractions, and by obſtructing, or impairing, the decent and regular Exerciſe of the tender and generous Feelings of the human Heart, they in time become unqualified for, or averſe to, the forming a Moral Union of Souls, which is the Cement of Society, and the Source of the pureſt domeſtic Joys. Whereas a rational, undepraved *Love*, and its fair Companion, *Marriage*, collect a Man's Views, guide his Heart to its proper Object, and by confining his Affection to that Object, do really enlarge its Influence and Uſe. Beſides, it is but too evident from the Conduct of Mankind, that the common Tyes of Humanity are too feeble to engage and intereſt the Paſſions of the Generality in

the Affairs of Society. The Connections of Neighbourhood, Acquaintance, and general Intercourſe, are too wide a Field of Action for many; and thoſe of a *Public* or *Community* are ſo for more, and in which they *either care not, or know not how* to exert themſelves. Therefore Nature, ever wiſe and benevolent, by implanting that ſtrong Sympathy which reigns between the Individuals of each Sex, and by urging them to form a particular Moral Connection, the Spring of many domeſtic Endearments, has meaſured out to each Pair a particular *Sphere of Action*, proportioned to their Views, and adapted to their reſpective Capacities. Beſides, by intereſting them deeply in the Concerns of their own little Circle, ſhe has connected them more cloſely with Society, which is compoſed of particular Families, and bound them down to their good Behaviour in that particular Community to which they belong. This *Moral Connection* is *Marriage*, and this *Sphere of Action* is a *Family*. It appears from what has been ſaid that, to adult Perſons, who have Fortune ſufficient to provide for a Family, according to their Rank and Condition in Life, and who

who are endued with the ordinary Degrees of Prudence neceſſary to manage a Family, and educate Children, it is a Duty they owe to Society, to marry.

An Objection anſwered.

Some Pretenders to a peculiar Refinement in Morals think, however, that a *ſingle State* is moſt conducive to the Perfection of our Nature, and to thoſe ſublime Improvements to which Religion calls us. Sometimes indeed the more important Duties we owe to the Public, which could ſcarce be performed, or not ſo well in the married State, may require the ſingle Life, or render the other not ſo honourable a Station in ſuch Circumſtances. But ſurely, it muſt be improving to the *Social* Affections to direct them to particular Objects whom we eſteem, and to whom we ſtand in the neareſt Relation, and to aſcertain their Exerciſe in a Field of Action, which is both agreeable in itſelf, and highly advantageous to Society. The conſtant Exerciſe of Natural Affection, in which one is neceſſarily engaged in providing for, and training up one's Children, opens the Heart, and muſt inure the Mind to frequent Acts of Self-denial

and

and Self-command, and conſequently ſtrengthen the Habits of Goodneſs. The Truth of this is but too evident in thoſe married Perſons who are ſo unfortunate as to have no Children, who for want of thoſe neceſſary Exerciſes of Humanity are too generally over-anxious about the World, and perhaps too attentive to the Affair of Oeconomy. Another Circumſtance deſerves to be remembered, that Men who are continually engaged in *Study* and *Buſineſs*, or anxiouſly intent on public Concerns, are apt to grow ſtern and ſevere, or peeviſh and moroſe, on account of the frequent Rubs they meet with, or the Fatigues they undergo in ſuch a Courſe. The Female Softneſs is therefore uſeful to moderate their Severity, and change their Ill-humour into domeſtic Tenderneſs, and a ſofter kind of Humanity. And thus their Minds, which were over-ſtrained by the Intenſeneſs of their Application, are at once relaxed, and retuned for public Action. The Minds of both Sexes are as much formed one for the other by a Temperament peculiar to each, as their Perſons. The *Strength*, *Firmneſs*, *Courage*, *Gravity*, and *Dignity*, of the *Man*, tally to the

the *Softneſs, Delicacy, Tenderneſs of Paſſion, Elegance of Taſte,* and *Decency of Converſation,* of the *Woman.* The *Male* Mind is formed to *defend, deliberate, foreſee, contrive,* and *adviſe.* The *Female* One to *confide, imagine, apprehend, comply,* and *execute.* Therefore the proper Temperament of theſe different Sexes of Minds, makes a fine Moral Union; and the well-proportioned Oppoſition of different or contrary Qualities, like a due Mixture of Diſcords in a Compoſition of Muſic, ſwells the Harmony of Society more than if they were all Uniſons to each other. And this Union of *Moral Sexes,* if we may expreſs it ſo, is evidently more conducive to the Improvement of each, than if they lived apart. For the Man not only protects and adviſes, but communicates Vigour and Reſolution to the *Woman.* She, in her turn, ſoftens, refines, and poliſhes him. In her Society he finds Repoſe from Action and Care; in her Friendſhip, the Ferment into which his Paſſions were wrought by the Hurry and Diſtraction of public Life, ſubſides and ſettles into a Calm; and a thouſand nameleſs Graces and Decencies that flow from her Words

and

and Actions, form him for a more mild and elegant Deportment. His Converſation and Example, on the other hand, enlarge her Views, raiſe her Sentiments, ſuſtain her Reſolutions, and free her from a thouſand Fears and Inquietudes, to which her more feeble Conſtitution ſubjects her. Surely ſuch Diſpoſitions, and the happy Conſequences which reſult from them, cannot be ſuppoſed to carry an unfriendly Aſpect to any Duty he owes either to *God*, or to *Man*.

Duties of Marriage.

Of the *Conjugal* Alliance, the following are the *natural Laws*.

Firſt, mutual Fidelity to the Marriage-bed. Diſloyalty defeats the very End of Marriage, diſſolves the natural Cement of the Relation, weakens the Moral Tye, the chief Strength of which lies in the Reciprocation of Affection; and by making the Offspring uncertain, diminiſhes the Care and Attachment neceſſary to their Education.

2. A Conſpiration of Counſels and Endeavours to promote the common Intereſt of the Family, and to educate their common Offspring. In order to obſerve theſe Laws, it is neceſſary to cultivate, both before

fore and during the married State, the ſtricteſt Decency and Chaſtity of Manners, and a juſt Senſe of what becomes their reſpective Characters.

3. The Union muſt be inviolable, and for Life. The Nature of Friendſhip, and particularly of this Species of it, the Education of their Offspring, and the Order of Society, and of Succeſſions which would otherwiſe be extremely perplexed, do all ſeem to require it. To preſerve this Union, and render the matrimonial State more harmonious and comfortable, a mutual Eſteem and Tenderneſs, a mutual Deference and Forbearance, a Communication of Advice, and Aſſiſtance, and Authority, are abſolutely neceſſary. If either Party keep within their proper Departments, there need be no Diſputes about Power or Superiority, and there will be none. They have no *oppoſite*, no *ſeparate* Intereſts, and therefore there can be no juſt Ground for Oppoſition of Conduct.

Polygamy.

From this Detail, and the preſent State of Things, in which there is pretty near a Parity of Numbers of both Sexes, it is evident that *Polygamy* is an *unnatural* State; and tho' it

it ſhould be granted to be more fruitful of Children, which however it is not found to be, yet it is by no means ſo fit for rearing Minds, which ſeems to be as much, if not more, the Intention of Nature, than the Propagation of Bodies.

Divorce, &c. In what Caſes Divorce may be proper, what are the juſt Obſtacles to Marriage, and within what Degrees of Conſanguinity it may be allowed, we have not room to diſcuſs here, and therefore we refer the Reader to Mr. *Hutchinſon*'s ingenious *Moral Compend.* Book III. Chap. 1.

CHAP. III.

Of Parental Duty.

Connection of Parents and Children. THE Connection of Parents with their Children is a natural Conſequence of the matrimonial Connection, and the Duties which they owe them, reſult as naturally from that Connection. The feeble State of Children, ſubject to ſo many Wants

Wants and Dangers, requires their inceſſant Cares and Attention; their ignorant and uncultivated Minds demand their continual Inſtruction and Culture. Had human Creatures come into the World with the full Strength of *Men*, and the Weakneſs of Reaſon and Vehemence of Paſſions which prevail in *Children*, they would have been too ſtrong, or too ſtubborn, to have ſubmitted to the Government and Inſtruction of their Parents. But as they were deſigned for a Progreſſion in Knowledge and Virtue, it was proper that the Growth of their Bodies ſhould keep pace with that of their Minds, leſt the Purpoſes of that Progreſſion ſhould have been defeated. Among other admirable Purpoſes which this gradual Expanſion of their outward as well as inward Structure ſerves, this is one, that it affords ample Scope to the Exerciſe of many tender and generous Affections, which fill up the domeſtic Life with a beautiful Variety of Duties and Enjoyments; and are of courſe a noble Diſcipline for the Heart, and an hardy kind of Education for the more honourable and important Duties of *public* Life.

The

The Authority founded on that Connection.

The above-mentioned weak and ignorant State of Children, ſeems plainly to inveſt their Parents with ſuch Authority and Power as is neceſſary to their Support, Protection and Education; but that Authority and Power can be conſtrued to extend no farther than is neceſſary to anſwer thoſe Ends, and to laſt no longer than that Weakneſs and Ignorance continue; wherefore the Foundation or Reaſon of the Authority and Power ceaſing, they ceaſe of courſe. Whatever Power or Authority then it may be neceſſary or lawful for Parents to exerciſe during the Non-age of their Children, to aſſume or uſurp the ſame when they have attained the Maturity or full Exereiſe of their Strength and Reaſon, would be tyrannical and unjuſt. From hence it is evident, that Parents have no Right to puniſh the Perſons of their Children more ſeverely than the Nature of their Wardſhip requires, much leſs to invade their Lives, to encroach upon their Liberty, or tranſfer them as their Property to any Maſter whatſoever. But if any Parent ſhould be ſo unjuſt and inhuman as to conſider and treat

treat them like his other Goods and Chattles, ſurely whenever they dare, they may reſiſt, and whenever they can, ſhake off that inhuman and unnatural Yoke, and be free with that Liberty with which God and Nature has inveſted them.

Duties of Parents.

The firſt Claſs of Duties which Parents owe their Children reſpect their natural Life; and theſe comprehend Protection, Nurture, Proviſion, introducing them into the World in a manner ſuitable to their Rank and Fortune, and the like.

Education.

The ſecond Order of Duties regards the *intellectual* and *moral* Life of their Children, or their Education in ſuch Arts and Accompliſhments, as are neceſſary to qualify them for performing the Duties they owe to themſelves and to others. As this was found to be the principal Deſign of the matrimonial Alliance, ſo the fulfilling that Deſign is the moſt important and dignified of all the parental Duties. In order therefore to fit the Child for acting his Part wiſely and worthily, as a *Man*, as a *Citizen*, and a *Creature of God*, both Parents ought to com-

combine their joint Wiſdom, Authority, and Power, and each apart to employ thoſe Talents which are the peculiar Excellency and Ornament of their reſpective Sex. The Father ought to *lay out* and *ſuperintend* their Education, the Mother to execute and manage the Detail of which ſhe is capable. The *former* ſhould direct the manly Exertion of the intellectual and moral Powers of the Child. His Imagination, and the manner of thoſe Exertions, are the peculiar Province of the *latter*. The *former* ſhould adviſe, protect, command, and by his Experience, maſculine Vigour, and that ſuperior Authority which is commonly aſcribed to his Sex, brace and ſtrengthen his Pupil for *active* Life, for Gravity, Integrity, and Firmneſs in Suffering. The Buſineſs of the *latter* is to bend and ſoften her *Male* Pupil, by the Charms of her Converſation, and the Softneſs and Decency of her Manners, for *ſocial* Life, for Politeneſs of Taſte, and the elegant Decorums of and Enjoyments of Humanity; and to improve and refine the Tenderneſs and Modeſty of her *Female* Pupil, and form her

to

to all thoſe mild domeſtic Virtues, which are the peculiar Characteriſtics and Ornaments of her Sex.

Delightful Taſk! to rear the tender Thought,
To teach the fair Idea how to ſhoot;
To breathe th' enliv'ning Spirit, and to fix
The generous Purpoſe in the glowing Breaſt.

To conduct the opening Minds of their ſweet Charge through the ſeveral Periods of their Progreſs, to aſſiſt them in each Period in throwing out the latent Seeds of Reaſon and Ingenuity, and in gaining freſh Acceſſions of Light and Virtue; and at length, with all theſe Advantages, to produce the young Adventurers upon the great Theatre of human Life, to play their ſeveral Parts in the Sight of their Friends, of Society, and Mankind! How glorioufly does Heaven reward the Taſk, when the Parents behold thoſe dear Images and Repreſentatives of themſelves, inheriting their Virtues as well as Fortunes, ſuſtaining their reſpective Characters gracefully and worthily, and giving them the agreeable Proſpect of tranſmitting their Name with growing Honour and Advantage to a Race yet unborn!

CHAP.

CHAP. IV.

Herile and Servile Duty.

The Ground of this Connection.

IN the natural Courſe of human Affairs it muſt neceſſarily happen, that ſome of Mankind will live in Plenty and Opulence, and others be reduced to a State of Indigence and Poverty. The former need the Labours of the latter, and the latter the Proviſion and Support of the former. This mutual Neceſſity is the Foundation of that Connection, whether we call it *Moral* or *Civil*, which ſubſiſts between Maſters and Servants. He who feeds another has a Right to ſome Equivalent, the Labour of him whom he maintains, and the Fruits of it. And he who labours for another, has a Right to expect that he ſhould ſupport him. But as the Labours of a Man of ordinary Strength are certainly of greater Value than mere Food and Cloathing; becauſe they would actually produce more, even the Maintenance of a Family, were the Labourer to employ

The Conditions of Service.

ploy them on his own Behalf; therefore, he has an undoubted Right to rate and diſpoſe of his Service for certain Wages above mere Maintenance; and if he has incautiouſly diſpoſed of it for the latter only, yet the Contract being of the *onerous* kind, he may equitably claim a Supply of that Deficiency. If the Service be ſpecified, the Servant is bound to that only; if not, then he is to be conſtrued as bound only to ſuch Services as are conſiſtent with the Laws of Juſtice and Humanity. By the voluntary Servitude to which he ſubjects himſelf, he forfeits no Rights but ſuch as are neceſſarily included in that Servitude, and is obnoxious to no Puniſhment but ſuch as a voluntary Failure in the Service may be ſuppoſed reaſonably to require. *The Offſpring of ſuch Servants* have a Right to that Liberty which neither they, nor their Parents, have forfeited.

The Caſe of great Offenders.

As to thoſe, who becauſe of ſome heinous Offence, or for ſome notorious Damage, for which they cannot otherwiſe compenſate, are condemned to perpetual Service, they do not, on that account, forfeit all the Rights of Men; but thoſe, the Loſs of which

which is neceſſary to ſecure Society againſt the like Offences for the future, or to repair the Damage they have done.

The Caſe of Captives. With regard to Captives taken in War, it is barbarous and inhuman to make perpetual Slaves of them, unleſs ſome peculiar and aggravated Circumſtances of Guilt have attended their Hoſtility. The Bulk of the Subjects of any Government engaged in War, may be fairly eſteemed innocent Enemies, and therefore they have a Right to that Clemency which is conſiſtent with the common Safety of Mankind, and the particular Security of that Society againſt which they are engaged. Though ordinary Captives have a Grant of their Lives, yet to pay their Liberty as an Equivalent, is much too high a Price. There are other Ways of acknowledging or returning the Favour, than by ſurrendering what is far dearer than Life itſelf. * To thoſe, who under Pretext of the Neceſſities of Commerce, drive the unnatural Trade of bargaining for human Fleſh, and conſigning their innocent, but unfortunate Fellow-creatures, to eternal Servitude

* *Vid.* Hutcheſ. *Mor. Inſtit. Phil. Lib.* iii. *cap.* 3.

vitude and Miſery, we may addreſs the Words of a fine Writer; "Let Avarice "defend it as it will, there is an honeſt "Reluctance in Humanity againſt buy- "ing and ſelling, and regarding thoſe of "our own Species as our Wealth and "Poſſeſſions."

As it is the Servant's Duty to ſerve his Maſter with Fidelity and Chearfulneſs, like one who knows he is accountable to the great Lord of the Univerſe, ſo the Maſter ought to exact nothing of his Servant beyond the natural Limits of Reaſon and Humanity, remembering that he is a Brother of the ſame Family, a Partner of the ſame Nature, and a Subject of the ſame great Lord.

CHAP. V.

Social Duties of the private Kind.

HItherto we have conſidered only the *Domeſtic*, *Oeconomical* Duties, becauſe theſe are the firſt in the Progreſs of Nature. But as Man paſſes beyond the little Circle of a Family, he forms Con-

 nections

nections with Relations, Friends, Neighbours, and others; from whence results a new Train of Duties of the more private social kind; as *Friendship*, *Chastity*, *Courtesy*, *Good-neighbourhood*, *Charity*, *Forgiveness*, *Hospitality*.

Man's Aptitude for Society.

Man is admirably formed for particular social Attachments and Duties. There is a peculiar and strong Propensity in his Nature to be affected with the Sentiments and Dispositions of others. Men, like certain musical Instruments, are set to each other, so that the Vibrations or Notes excited in one, raise correspondent Notes and Vibrations in the others. The Impulses of *Pleasure* or *Pain*, *Joy* or *Sorrow*, made on one Mind, are by an instantaneous Sympathy of Nature, communicated in some degree to all; especially when Hearts are (as an humane Writer expresses it) in *Unison* of Kindness; the Joy that vibrates in one, communicates to the other also. We may add, that tho' Joy thus imparted swells the Harmony, yet Grief vibrated to the Heart of a Friend, and rebounding from thence in sympathetic Notes, melts as it were, and almost dies

dies away. All the Paſſions, but eſpecially thoſe of the ſocial kind, are contagious; and when the Paſſions of one Man mingle with thoſe of another, they increaſe and multiply prodigiouſly. There is a moſt moving Eloquence in the human Countenance, Air, Voice, and Geſture, wonderfully expreſſive of the moſt latent Feelings and Paſſions of the Soul, which darts them, like a ſubtle Flame, into the Hearts of others, and raiſes correſpondent Feelings there: Friendſhip, Love, Good-humour, Joy, ſpread through every Feature, and particularly ſhoot from the Eyes their ſofter and fiercer Fires with an irreſiſtible Energy. And in like manner, the oppoſite Paſſions of Hatred, Enmity, Ill-humour, Melancholy, diffuſe a ſullen and ſaddening Air over the Face, and flaſhing from Eye to Eye, kindle a Train of ſimilar Paſſions. By theſe and other admirable Pieces of Machinery, Men are formed for Society and the delightful Interchange of friendly Sentiments and Duties, to increaſe the Happineſs of others by Participation, and their own by Rebound, and to diminiſh, by dividing, the common Stock of their Miſery.

Duties arising from private Relation.

The first Emanations of the *Social* Principle beyond the Bounds of a Family, lead us to form a nearer Conjunction of Friendship or Good-will with those, who are any wise connected with us by *Blood*, or *Domestic Alliance*. To them our Affection does, commonly, exert itself in a greater or less degree, according to the Nearness or Distance of the Relation. And this Proportion is admirably suited to the Extent of our Powers and the Indigence of our State; for it is only within those lesser Circles of Consanguinity or Alliance, that the Generality of Mankind are able to display their Abilities or Benevolence, and consequently to uphold their Connection with Society and Subserviency to a public Interest. Therefore it is our Duty to regard these closer Connections as the next Department to that of a Family, in which Nature has marked out for us a Sphere of Activity and Usefulness; and to cultivate the kind Affections which are the Cement of those endearing Alliances.

Ingredients of Friendship.

Frequently, the view of distinguishing Moral Qualities in some of our Acquaintance may

may give birth to that more noble Connection we call FRIENDSHIP, which is far ſuperior to the Alliances of Conſanguinity. For theſe are of a ſuperficial, and often of a tranſitory Nature, of which, as they hold more of *Inſtinct* than of *Reaſon*, we cannot give ſuch a rational Account. But *Friendſhip* derives all its Strength and Beauty, and the only Exiſtence which is durable, from the Qualities of the Heart, or from virtuous and lovely Diſpoſitions. Or, ſhould theſe be wanting, they or ſome Shadow of them muſt be ſuppoſed preſent. Therefore *Friendſhip* may be deſcribed to be, "The Union of two Souls, "by means of *Virtue*, the common Ob-"ject and Cement of their mutual Affec-"tion." Without Virtue, or the Suppoſition of it, Friendſhip is only a *Mercenary* League, an Alliance of Intereſt, which muſt diſſolve of courſe when that intereſt decays or ſubſiſts no longer. It is not ſo much any particular Paſſion, as a Compoſition of ſome of the nobleſt Feelings and Paſſions of the Mind. *Good Senſe*, a *juſt Taſte* and *Love of Virtue*, a *thorough Candor* and *Benignity of Heart*, or what we uſually call a *Good Temper*, and

a generous Sympathy of Sentiments and Affections, are the neceſſary Ingredients of this virtuous Connection. When it is grafted on Eſteem, ſtrengthened by Habit, and mellowed by Time, it yields infinite Pleaſure, ever new and ever growing; is a noble Support amidſt the various Trials and Viciſſitudes of Life, and an high Seaſoning to moſt of our other Enjoyments. To form and cultivate virtuous Friendſhip muſt be very improving to the Temper, as its principal *Object* is *Virtue*, ſet off with all the Allurement of Countenance, Air, and Manners, ſhining forth in the native Graces of manly honeſt Sentiments and Affections, and rendered *viſible* as it were to the friendly Spectator in a Conduct unaffectedly great and good; and as its principal Exerciſes are the very Energies of Virtue, or its Effects or Emanations. So that wherever this amiable Attachment prevails, it will exalt our Admiration and Attachment to Virtue, and, unleſs impeded in its Courſe by unnatural Prejudices, run out into a Friendſhip to the Human Race. For as no one can merit, and none ought to uſurp, the ſacred Name of a Friend, who hates Mankind,

Mankind, ſo, whoever truly loves *them*, poſſeſſes the moſt eſſential Quality of a true Friend.

Its Duties.

The Duties of Friendſhip are a mutual Eſteem of each other, unbribed by Intereſt, and independent of it, a generous Confidence, as far diſtant from Suſpicion as from Reſerve, an inviolable Harmony of Sentiments and Diſpoſitions, of Deſigns and Intereſts, a Fidelity unſhaken by the Changes of Fortune, a Conſtancy unalterable by diſtance of Time or Place, a Reſignation of one's perſonal Intereſts to thoſe of one's Friend, and a reciprocal, unenvious, unreſerved Exchange of kind Offices.——But amidſt all the Exertions of this Moral Connection, humane and generous as it is, we muſt remember that it operates within a narrow Sphere, and its immediate Operations reſpect only the Individual, and therefore, its particular Impulſes muſt ſtill be ſubordinate to a more public Intereſt, or be always directed and controuled by the more extenſive Connections of our Nature.

Love and Chaſtity.

When our Friendſhip terminates on any of the other Sex, in whom Beauty or A-

greeableneſs of Perſon, and external Graceſulneſs of Manners, conſpire to expreſs and heighten the Moral Charm of a tender honeſt Heart; and ſweet, ingenious, modeſt Temper, lighted up by good Senſe, it generally grows into a more ſoft and endearing Attachment. When this Attachment is improved by a growing Acquaintance with the Worth of its Object, is conducted by Diſcretion, and iſſues at length, as it ought to do, in the Moral Connection formerly * mentioned, it becomes the Source of many amiable Duties, of a Communication of Paſſions and Intereſts, of the moſt refined Decencies, and of a thouſand nameleſs deep-felt Joys of reciprocal Tenderneſs and Love, flowing from every Look, Word, and Action. Here Friendſhip acts with double Energy, and the *Natural* conſpires with the *Moral* Charm, to ſtrengthen and ſecure the Love of Virtue. As the delicate Nature of Female Honour and Decorum, and the inexpreſſible Grace of a chaſte and modeſt Behaviour, are the ſureſt, and indeed the only means of kindling at firſt, and ever after of keeping alive this tender and elegant Flame, and of accompliſhing the

* *See Chap.* 3. *of this Sect.*

the excellent Ends deſigned by it; to attempt by Fraud to violate one, or, under pretence of Paſſion, to ſully and corrupt the other, and, by ſo doing, to expoſe the too often credulous and unguarded Object, with a wanton Cruelty, to the Hatred of her own Sex, and the Scorn of our's, and to the loweſt Infamy of both, is a Conduct not only baſe and criminal, but inconſiſtent with that truly rational and refined Enjoyment, the Spirit and Quinteſſence of which is derived from the baſhful and ſacred Charms of Virtue kept untainted, and therefore ever alluring to the Lover's Heart.

Courteſy, Good-neighbourhood, Affability, and the like Duties, which are founded on our private Social Connections, are no leſs neceſſary and obligatory to Creatures united in Society, and ſupporting and ſupported by each other in a Chain of mutual Want and Dependence. They do not conſiſt in a ſmooth Addreſs, an artificial or obſequious Air, fawning Adulations, or a polite Servility of Manners, but in a juſt and modeſt Senſe of our own Dignity and that of others, and of the Reverence

Courteſy, Good-neighbourhood, &c.

due to Mankind, eſpecially to thoſe who hold the higheſt Links of the Social Chain; in a diſcreet and manly Accommodation of ourſelves to the Foibles and Humours of others; in a ſtrict Obſervance of the Rules of Decorum and Civility; but above all in a frank obliging Carriage, and generous Interchange of good Deeds, rather than Words. Such a Conduct is of great Uſe and Advantage, as it is an excellent Security againſt Injury, and the beſt Claim and Recommendation to the Eſteem, Civility, and univerſal Reſpect of Mankind. This inferior Order of Virtues unite the particular Members of Society more cloſely, and form the leſſer Pillars of the civil Fabric; which, in many Inſtances, ſupply the unavoidable Defects of Laws, and maintain the Harmony and Decorum of Social Intercourſe, where the more important and eſſential Lines of Virtue are wanting.

Charity, Forgiveneſs.

Charity and *Forgiveneſs* are truly amiable and uſeful Duties of the Social kind. There is a twofold Diſtribution of Rights commonly taken notice of by Moral Writers, *viz. Perfect* and *Imperfect*. To fulfil the for-

former, is neceſſary to the Being and Support of Society; to fulfil the latter is a Duty equally ſacred and obligatory, and tends to the Improvement and Proſperity of Society; but as the Violation of them is not equally prejudicial to the public Good, the fulfilling them is not ſubjected to the Cognizance of Law, but left to the Candor, Humanity, and Gratitude of Individuals. And by this means ample Scope is given to exerciſe all the Generoſity, and diſplay the genuine Merit and Luſtre of Virtue. Thus the Wants and Misfortunes of others call for our charitable Aſſiſtance and ſeaſonable Supplies. And the good Man, unconſtrained by Law, and uncontrouled by human Authority, will chearfully acknowledge and generouſly ſatisfy this mournful and moving Claim; a Claim ſupported by the Sanction of Heaven, of whoſe Bounties he is honoured to be the grateful Truſtee. If his own *perfect* Rights are invaded by the Injuſtice of others, he will not therefore reject their *imperfect* Right to Pity and Forgiveneſs, unleſs his Grant of theſe ſhould be inconſiſtent with the more extenſive Rights of Society, or the public Good.

Good. In that caſe he will have recourſe to public Juſtice and the Laws, and even then he will proſecute the Injury with no unneceſſary Severity, but rather with Mildneſs and Humanity. When the Injury is merely perſonal, and of ſuch a Nature as to admit of Alleviations, and the Forgiveneſs of which would be attended with no worſe Conſequences, eſpecially of a public kind, the good Man will generouſly forgive his offending Brother: and it is his Duty to do ſo, and not to take private Revenge, or retaliate Evil for Evil. For though Reſentment of Injury is a natural Paſſion, and implanted, as was obſerved † above, for wiſe and good Ends; yet, conſidering the manifold Partialities which moſt Men have for themſelves was every one to act as Judge in his own Cauſe, and to execute the Sentence dictated by his own Reſentment, it is but too evident that Mankind would paſs all Bounds in their Fury, and the laſt Sufferer be provoked in his turn to make full Repriſals. So that Evil, thus encountering with Evil, would produce one continued Series of Violence and Miſery, and render Society into-

† *See Book* I. *Sect.* 2. & 4.

intolerable, if not impracticable. Therefore, when the Security of the Individual, or Good of the Public, does not require a proportionable Retaliation, it is agreeable to the general Law of Benevolence, and to the particular End of the Paſſion (which is to prevent Injury and the Miſery occaſioned by it, to forgive perſonal Injuries, † or not to return Evil for Evil. This Duty is one of the noble Refinements which *Chriſtianity* has made upon the general Maxims and Practice of Mankind, and enforced with a peculiar Strength and Beauty, by Sanctions no leſs alluring than aweful. And indeed the Practice of it is generally its own Reward; by expelling from the Mind the moſt dreadful Intruders upon its Repoſe, thoſe rancorous Paſſions which are begot and nurſed by Reſentment, and by diſarming and even ſubduing every Enemy one has, except ſuch as have nothing left of Men, but the outward Form.

Hoſpitality.

The moſt enlarged and humane Connection of the private kind, ſeems to be the Hoſpitable Alliance, from which flow the amiable and diſin-

† *See* Butler's *excellent Serm.* (9*th*) *on this Subject.*

diſintereſted Duties we owe to Strangers. If the Exerciſe of Paſſions of the moſt private and inſtinctive kind is beheld with Moral Approbation and Delight, how lovely and venerable muſt thoſe appear, which reſult from a calm Philanthropy, are founded in the common Rights and Connections of Society, and embrace Men, not of a particular Sect, Party, or Nation, but all in general without Diſtinction, and without any of the little Partialities of Self-love.

CHAP. VI.

Social Duties of the COMMERCIAL *Kind.*

Commercial Duties. THE next Order of Connections are thoſe which ariſe from the Wants and Weakneſs of Mankind, and from the various Circumſtances in which their different Situations place them. Theſe we may call *Commercial* Connections, and the Duties which reſult from them *Commercial* Duties, as *Juſtice*, *Fair-dealing*, *Sincerity*, *Fidelity to Compacts*, and the like.

It

Their Foundation.

It is obſerved ſomewhere by a Writer † of the firſt Rank, that though Nature is perfect in all her Works, yet ſhe has obſerved a manifeſt and eminent Diſtinction among them. To all ſuch as lie beyond the Reach of human Skill and Power, and are properly of her own Department, ſhe has given the finiſhing Hand. Theſe Man may deſign after and imitate, but he can never rival them, nor add to their Beauty or Perfection. Such are the Forms and Structure of Vegetables, Animals, and many of their Productions, as the Honeycomb, the Spider's Web, and the like. There are others of her Works which ſhe has of deſign left unfiniſhed, as it were, in order to exerciſe the Ingenuity and Power of Man. She has preſented to him a rich Profuſion of Materials of every kind for his Conveniency and Uſe; but they are rude and unpoliſhed, or not to be come at without Art and Labour. Theſe therefore he muſt apply, in order to adapt them to his Uſe, and to enjoy them in Perfection. Thus Nature has given him an infinite Variety of Herbs, Grain,

† *Lord Bacon.*

Grain, Foſſils, Minerals, Wood, Water, Earth, Air, and a thouſand other crude Materials to ſupply his numerous Wants. But he muſt ſow, plant, dig, refine, poliſh, build, and, in ſhort, manufacture the various Produce of Nature, in order to obtain even the Neceſſaries, and much more the Conveniencies and Elegancies of Life. Theſe then are the Price of his Labour and Induſtry, and, without that, Nature will ſell him nothing. But as the Wants of Mankind are many, and the ſingle Strength of Individuals ſmall, they could hardly find the Neceſſaries, and much leſs the Conveniencies of Life, without uniting their Ingenuity and Strength in acquiring theſe, and without a mutual Intercourſe of good Offices. Some Men are better formed for ſome kinds of Ingenuity and Labour, and others for other kinds; and different Soils and Climates are enriched with different Productions; ſo that Men by exchanging the Produce of their reſpective Labours, and ſupplying the Wants of one Country with the Superfluities of another, do, in effect, diminiſh the Labours of each, and increaſe the Abundance of all. This is the Foundation

dation of all Commerce, or Exchange of Commodities and Goods one with another; in order to facilitate which, Men have contrived different Species of *Coin*, or *Money*, as a common Standard by which to eſtimate the comparative Values of their reſpective Goods. But to render Commerce ſure and effectual, *Juſtice*, *Fair-dealing*, *Sincerity*, and *Fidelity to Compacts* are abſolutely neceſſary.

Juſtice, &c.

Juſtice, or *Fair-dealing*, or, in other words, a Diſpoſition to treat others as we would be treated by them, is a Virtue of the firſt Importance, and inſeparable from the virtuous Character. It is the Cement of Society, or that pervading Spirit which connects its Members, inſpires its various Relations, and maintains the Order and Subordination of each Part to the Whole. Without it, Society would become a Den of Thieves and Banditti, hating and hated, devouring and devoured, by one another.

Sincerity.

Sincerity or *Veracity*, in our Words and Actions, is another Virtue or Duty of great Importance to Society, being one of the great Bands of mutual Intercourſe, and the Foundation of

of mutual Truſt. Without it, Society would be the Dominion of Miſtruſt, Jealouſy, and Fraud, and Converſation a Traffic of Lies and Diſſimulation. It includes in it a Conformity of Words with our Sentiments, a Correſpondence between our Actions and Diſpoſitions, a ſtrict Regard to Truth, and an irreconcileable Abhorrence of Falſehood. It does not indeed require, that we expoſe our Sentiments indiſcreetly, or tell all the Truth in every Caſe; but certainly it does not and cannot admit the leaſt Violation of Truth, or Contradiction to our Sentiments. For if theſe Bounds are once paſſed, no poſſible Limit can be aſſigned where the Violation ſhall ſtop; and no Pretence of private or public Good, can poſſibly counterbalance the ill Conſequences of ſuch a Violation. And we truſt, the Order of Nature and Providence is ſuch, that it ſeldom or never falls out, that ſo valuable a Sacrifice muſt be made in order to obtain the Ends of an extenſive Benevolence. It belongs to *us* to do what appears right and conformable to the Laws of our Nature, and to leave Heaven to direct and overrule Events or Conſequences, which it will never fail to do, for the beſt.

Fide-

Fidelity to Promiſes, Compacts, and *Engagements*, is likewiſe a Duty of ſuch Importance to the Security of Commerce and Interchange of Benevolence among Mankind, that Society would ſoon grow intolerable without the ſtrict Obſervance of it. *Hobbes*, and others who follow the ſame Track, have taken a wonderful deal of pains to puzzle this Subject, and to make all the Virtues of this Sort merely *artificial*, and not at all *obligatory*, antecedent to human Conventions. No doubt Compacts ſuppoſe People who make them, and Promiſes Perſons to whom they are made, and therefore both ſuppoſe ſome Society more or leſs between thoſe who enter into theſe mutual Engagements. But is not a Compact or Promiſe binding, till Men have agreed that they ſhall be binding? Or are they only binding becauſe it is our Intereſt to be bound by them, or to fulfil them? Do not we highly approve the Man who fulfils them, even tho' they ſhould prove to be againſt his Intereſt? And do not we condemn him as a Knave, who violates them on that account? A Promiſe is a voluntary Declaration,

Fidelity to Promiſes, Compacts, &c.

claration, by Words, or by an Action equally ſignificant, of our Reſolution to do ſomething in behalf of another, or for his Service. When it is made, the Perſon who makes it, is by all ſuppoſed under an Obligation to perform it. And he to whom it is made, may demand the Performance as his Right. That Perception of *Obligation* is a ſimple Idea, and is on the ſame Footing as our other Moral Perceptions, which may be deſcribed by Inſtances, but cannot be defined. Whether we have a Perception of ſuch Obligation quite diſtinct from the Intereſt, either Public or Private, that may accompany the Fulfilment of it, muſt be referred to the Conſcience of every Individual. And, whether the mere Senſe of that Obligation, apart from its Concomitants, is not a ſufficient Inducement or Motive to keep one's Promiſe, without having recourſe to any ſelfiſh Principle of our Nature, muſt be likewiſe appealed to the Conſcience of every honeſt Man. *Fair-dealing* and *Fidelity to Compacts* require that we take no Advantage of the Ignorance, Paſſion, or Incapacity of others, from whatever Cauſe that Incapacity ariſes; — that

that we be explicit and candid in making Bargains, juſt and faithful in fulfilling our Part of them. And if the other Party violates his Engagements, Redreſs is to be ſought for from the Laws, or from thoſe who are intruſted with the Execution of them. In fine, the *Commercial* Virtues and Duties require that we not only do not invade, but maintain the Rights of others; —that we be fair and impartial in tranſferring, bartering, or exchanging Property, whether in Goods or Service; and be inviolably faithful to our Word and our Engagements, where the Matter of them is not criminal, and where they are not extorted by Force. But on this the deſigned Brevity of the Work will not permit us farther to inſiſt.

CHAP. VII.

Social Duties of the POLITICAL *Kind.*

WE are now arrived at the *laſt* and *higheſt* Order of Duties reſpecting Society, which reſult from the Exerciſe of the moſt generous and heroic Affections,

and

and are founded on our moſt enlarged Connections.

Political Connections. The *Social* Principle in Man is of ſuch an expanſive Nature, that it cannot be confined within the Circuit of a Family, of Friends, or a Neighbourhood: it ſpreads into wider Syſtems, and draws Men into larger Confederacies, Communities, and Commonwealths. ——— It is in theſe only that the higher Powers of our Nature attain the higheſt Improvement and Perfection of which they are capable. Theſe Principles hardly find Objects in the ſolitary State of Nature. *There* the Principle of Action riſes no higher at fartheſt than *Natural Affection* towards one's Offspring. There Perſonal or Family-wants entirely engroſs the Creature's Attention and Labour, and allow no Leiſure, or, if they did, no Exerciſe for Views and Affections of a more enlarged kind. In *Solitude* all are employed in the ſame way, in providing for the *Animal* Life. And even after their utmoſt Labour and Care, ſingle and unaided by the Induſtry of others, they find but a ſorry Supply of their Wants, and a feeble, precarious Security againſt Dangers

gers from wild Beaſts; from inclement Skies and Seaſons; from the Miſtakes or petulant Paſſions of their Fellow-creatures; from their Preference of themſelves to their Neighbours; and from all the little Exorbitancies of Self-love. But in *Society*, the mutual Aids which Men give and receive, ſhorten the Labours of each, and the combined Strength and Reaſon of Individuals give Security and Protection to the whole Body. There is both a Variety and Subordination of Genius among Mankind. Some are formed to lead and direct others, to contrive Plans of Happineſs for Individuals, and of Government for Communities, to take in a public Intereſt, invent Laws and Arts, and ſuperintend their Execution, and in ſhort, to refine and civilize human Life. Others, who have not ſuch good Heads, may have as honeſt Hearts, a truly public Spirit, Love of Liberty, Hatred of Corruption and Tyranny, a generous Submiſſion to Laws, Order, and Public Inſtitutions, and an extenſive Philanthropy. And others, who have none of thoſe Capacities either of Heart or Head, may be well-formed for Manual Exerciſes and Bodily Labour.

The

The former of theſe Principles have no Scope in Solitude, where a Man's Thoughts and Concerns do all either center in himſelf, or extend no farther than a Family; into which little Circle all the Duty and Virtue of the Solitary Mortal is crouded. But Society finds proper Objects and Exerciſes for every Genius, and the nobleſt Objects and Exerciſes for the nobleſt Geniuſes, and for the higheſt Principles in the human Conſtitution: particularly for the warmeſt and moſt divine Paſſion, which God hath kindled in our Boſoms, the Inclination of doing good and reverencing our Nature; which may find here both Employment, and the moſt exquiſite Satisfaction. In Society a Man has not only more Leiſure, but better Opportunities of applying his Talents with much greater Perfection and Succeſs, eſpecially as he is furniſhed with the joint Advice and Aſſiſtance of his Fellow-creatures, who are now more cloſely united one with the other, and ſuſtain a common Relation to the ſame Moral Syſtem, or Community. This then is an Object proportioned to his moſt enlarged Social Affections, and in ſerving i the finds Scope for

the

the Exerciſe and Refinement of his higheſt Intellectual and Moral Powers. THEREFORE *Society*, or a *State of Civil Government*, reſts on theſe two principal Pillars, "That in it we find Security againſt "thoſe Evils which are unavoidable in "Solitude——and obtain thoſe Goods, "ſome of which cannot be obtained at "all, and others not ſo well in that "State, where Men depend ſolely on their "individual Sagacity and Induſtry."

From this ſhort Detail it appears that *Man* is a SOCIAL Creature, and formed for a SOCIAL State; and that *Society*, being adapted to the higher Principles and Deſtinations of his Nature, muſt, of neceſſity, be his NATURAL State.

Political Duties.

The Duties ſuited to that State, and reſulting from thoſe Principles and Deſtinations, or in other words, from our Social Paſſions and Social Connections, or Relation to a Public Syſtem, are *Love of our Country*, *Reſignation and Obedience to the Laws*, *Public Spirit*, *Love of Liberty*, *Sacrifice of Life and all to the Public*, and the like.

Love of one's Country.

Love of our Country is one of the nobleſt Paſſions that can

warm and animate the human Breaſt. It includes all the limited and particular Affections to our Parents, Children, Friends, Neighbours, Fellow-citizens, Countrymen. It ought to direct and limit their more confined and partial Actions within their proper and natural Bounds, and never let them encroach on thoſe ſacred and firſt Regards we owe to the great Public to which we belong. Were we ſolitary Creatures, detached from the reſt of Mankind, and without any Capacity of comprehending a *public Intereſt*, or without Affections, leading us to deſire and purſue it, it would not be our Duty to mind it, nor criminal to neglect it. But, as we are PARTS of the *Public Syſtem*, and are not only capable of taking in large Views of its Intereſts, but by the ſtrongeſt Affections connected with it, and prompted to take a Share of its Concerns, we are under the moſt ſacred Ties to proſecute its Security and Welfare with the utmoſt Ardor, eſpecially in times of public Trial. This *Love of our Country* does not import an Attachment to any particular Soil, Climate, or Spot of Earth, where perhaps we firſt drew our Breath, though thoſe

Natural

Natural Ideas are often aſſociated with the *Moral* ones; and, like external Signs or Symbols, help to aſcertain and bind them; but it imports an Affection to that *Moral Syſtem*, or *Community*, which is governed by the ſame Laws and Magiſtrates, and whoſe ſeveral Parts are variouſly connected one with the other, and all united upon the Bottom of a common Intereſt. Perhaps indeed every Member of the Community cannot comprehend ſo large an Object, eſpecially if it extends through large Provinces, and over vaſt Tracts of Land; and ſtill leſs can he form ſuch an Idea, if there is no *Public*, *i. e.* if all are ſubjected to the Caprice and unlimited Will of one Man; but the Preference the Generality ſhew to their native Country; the Concern and Longing after it which they expreſs, when they have been long abſent from it; the Labours they undertake and Sufferings they endure to ſave or ſerve it; and the peculiar Attachment they have to their Countrymen, evidently demonſtrate that the Paſſion is *natural*, and never fails to exert itſelf, when it is fairly diſengaged from foreign Clogs, and is directed to its proper Ob-

ject. Wherever it prevails in its genuine Vigour and Extent, it ſwallows up all ſordid and ſelfiſh Regards, it conquers the Love of *Eaſe*, *Power*, *Pleaſure*, and *Wealth*; nay, when the amiable Partialities of *Friendſhip*, *Gratitude*, *private Affection*, or *Regards to a Family*, come in Competition with it, it will teach us bravely to ſacrifice all, in order to maintain the Rights and *promote* or *defend* the Honour and Happineſs of our Country.

Reſignation and Obedience to the Laws.

Reſignation and *Obedience to the Laws* and *Orders* of the Society to which we belong, are *Political* Duties neceſſary to its very Being and Security, without which it muſt ſoon degenerate into a State of Licence and Anarchy. The Welfare, nay, the Nature of Civil Society, requires that there ſhould be a Subordination of Orders, or Diverſity of Ranks and Conditions in it;—that certain Men, or Orders of Men, be appointed to ſuper-intend and manage ſuch Affairs as concern the Public Safety and Happineſs;—that all have their particular Provinces aſſigned them;—that ſuch a Subordination be ſettled among them, as none of them may interfere with another;

another;—and finally, that certain *Rules*, or common *Meaſures of Action*, be agreed on, by which each is to diſcharge his reſpective Duty to govern or be governed, and all may concur in ſecuring the Order and promoting the Felicity of the whole Political Body. Thoſe *Rules of Action* are the *Laws* of the Community, and thoſe different *Orders* are the ſeveral Officers, or Magiſtrates, appointed by the Public to explain them, and ſuper-intend or aſſiſt in their Execution. In conſequence of this Settlement of Things, it is the Duty of each Individual to obey the Laws enacted, to ſubmit to the Executors of them with all due Deference and Homage, according to their reſpective Ranks and Dignity, as to the Keepers of the Public Peace, and the Guardians of Public Liberty; to maintain his own Rank, and perform the Functions of his own Station with Diligence, Fidelity, and Incorruption. The Superiority of the *higher* Orders, or the Authority with which the State has inveſted them, entitle them, eſpecially if they employ their Authority well, to the Obedience and Submiſſion of the lower, and to a proportionable Honour

and Reſpect from all. The Subordination of the lower Ranks claims Protection, Defence, and Security, from the higher. And the Laws, being ſuperior to all, require the Obedience and Submiſſion of all, being the laſt Reſort, beyond which there is no Deciſion or Appeal.—Beſides theſe natural and ſtated Subordinations in Society, there are others accidental and artificial, the *Opulent* and *Indigent*, the *Great* and the *Vulgar*, the *Ingenious* and *Prudent*, and thoſe who are leſs ſo. The *Opulent* are to adminiſter to the Neceſſities of the *Indigent*, and the *Indigent* to return the Fruits of their Labours to the *Opulent*. The *Great* ought to defend and patronize their *Dependents* and *Inferiors*, and *They* in their turn, to return their combined Strength and Aſſiſtance to the *Great*. The *Prudent* ſhould improve the Ingenuities of the Mind for the Benefit of the *Induſtrious*, and the *Induſtrious* lend the Dexterities of their Strength for the Advantge of the *Prudent*.

Foundation of Public Spirit, Love of Liberty, &c.

Public Spirit, *Heroic Zeal*, *Love of Liberty*, and the other *Political* Duties, do, above all others, recommend thoſe who practiſe

practiſe them to the Admiration and Homage of Mankind; becauſe as they are the Offspring of the nobleſt Minds, ſo *are they* the Parents of the greateſt Bleſſings to Society. Yet exalted as they are, it is only in equal and free Governments, where they can be exerciſed and have their due Effect. For there only does a true *Public* prevail, and there only is the *Public Good* made the Standard of the Civil Conſtitution. As the End of Society is the *Common Intereſt* and *Welfare* of the People aſſociated, this End muſt, of neceſſity, be the *Supreme Law* or *Common Standard*, by which the particular Rules of Action of the ſeveral Members of the Society towards each other are to be regulated. But a *common Intereſt* can be no other than that which is the Reſult of the *common Reaſon* or *common Feelings* of all Private Men, for a particular Order of Men, have Intereſts and Feelings peculiar to themſelves, and of which they may be good Judges; but theſe may be ſeparate from, and often contrary to the Intereſts and Feelings of the reſt of the Society; and therefore they can have no Right to make, and much leſs to impoſe, Laws

on their Fellow-citizens, inconſiſtent with, and oppoſite to thoſe Intereſts, and thoſe Feelings. Therefore a *Society*, a *Government*, or *real Public*, truly worthy the Name, and not a Confederacy of Banditti, a Clan of lawleſs Savages, or a Band of Slaves under the Whip of a Maſter, muſt be ſuch a one as conſiſts of Freemen, chuſing or conſenting to Laws themſelves; or, ſince it often happens that they cannot aſſemble and act in a *Collective* Body, delegating a ſufficient Number of *Repreſentatives*, *i. e.* ſuch a Number as ſhall moſt fully comprehend, and moſt equally repreſent, their *common Feelings* and *common Intereſts*, to digeſt and vote Laws for the Conduct and Controul of the whole Body, the moſt agreeable to thoſe common Feelings and common Intereſts.

Political Duties of every Citizen.

A Society thus conſtituted by *common Reaſon*, and formed on the Plan of a *common Intereſt*, becomes immediately an Object of public Attention, public Veneration, public Obedience, a public and inviolable Attachment, which ought neither to be ſeduced by Bribes, nor awed by Terrors; an Object, in fine, of all thoſe extenſive and

impor-

important Duties which ariſe from ſo glorious a Confederacy. To watch over ſuch a Syſtem; to contribute all he can to promote its Good by his Reaſon, his Ingenuity, his Strength, and every other Ability, whether Natural or Acquired; to reſiſt, and, to the utmoſt of his Power, defeat every Incroachment upon it, whether carried on by ſecret Corruption, or open Violence; and to ſacrifice his Eaſe, his Wealth, his Power, nay Life itſelf, and what is dearer ſtill, his Family and Friends, to defend or ſave it, is the Duty, the Honour, the Intereſt, and the Happineſs of every Citizen; it will make him venerable and beloved while he lives, be lamented and honoured if he falls in ſo glorious a Cauſe, and tranſmit his Name with immortal Renown to the lateſt Poſterity.

Of the People.

As the PEOPLE are the Fountain of Power and Authority, the original Seat of Majeſty, the Authors of Laws, and the Creators of Officers to execute them; if they ſhall find the Power they have conferred abuſed by their Truſtees, their Majeſty violated by Tyranny, or by Uſurpation, their Au-

thority proſtituted to ſupport Violence, or ſcreen Corruption, the Laws grown pernicious through Accidents unforeſeen, or unavoidable, or rendered ineffectual through the Infidelity and Corruption of the Executors of them; then it is their Right, and what is their Right is their Duty, to reſume that delegated Power, and call their Truſtees to an Account; to reſiſt the Uſurpation, and extirpate the Tyranny; to reſtore their ſullied Majeſty and proſtituted Authority; to ſuſpend, alter, or abrogate thoſe Laws, and puniſh their unfaithful and corrupt Officers. Nor is it the Duty only of the united Body, but every Member of it ought, according to his reſpective Rank, Power, and Weight in the Community, to concur in advancing and ſupporting thoſe glorious Deſigns.

Of Britons. The Obligations of every *Briton* to fulfil the political Duties, receive a vaſt Acceſſion of Strength, when he calls to mind of what a noble and well-balanced Conſtitution of Government he has the Honour to partake; a Conſtitution founded on *common Reaſon*, *common Conſent*, and *common Good*; a Conſtitution of

of free and equal Laws, ſecured againſt *arbitrary* Will and *popular* Licence, by an admirable Temperament of the governing Powers, controuling and controuled by one another. How muſt every one who has tolerable Underſtanding to obſerve, or tolerable Honeſty to acknowledge its happy Effects, venerate and love a Conſtitution, in which the Majeſty of the People is, and has been frequently recognized; in which Kings are made and unmade by the Choice of the People; Laws enacted or annulled only by their own Conſent, and for their own Good, in which none can be deprived of their Property, abridged of their Freedom, or forfeit their Lives, without an Appeal to the Laws, and the Verdict of their Peers or Equals; a Conſtitution, in fine, the Nurſe of Heroes, the Parent of Liberty, the Patron of Learning and Arts, the Dominion of Laws, "the Pride of *Britain*, the Envy of her "Neighbours, and their Sanctuary too!" —— How diſſolute and execrable muſt their Character and Conduct be, who, inſtead of ſacrificing their *Intereſt* and *Ambition*, will not part with the leaſt Degree of either, to preſerve inviolate, and entail

in

in full Vigour to their Poſterity, ſuch a glorious Conſtitution, the Labour of ſo many Ages, and Price of ſo much Blood and Treaſure; but would chuſe rather to ſacrifice it, and all their own Independency, Freedom, and Dignity, to perſonal Power and hollow Grandeur, to any little Pageant of a *King*, who ſhould prefer being the *Maſter of Slaves* to being the *Guardian of Freemen*, and conſider himſelf as the *Proprietor*, not the *Father* of his People! — But Words cannot expreſs the *Selfiſhneſs* and *Servility* of thoſe Men; and as little the public and heroic Spirit of ſuch, if any ſuch there are, as have Virtue enough ſtill left to ſtem the Torrent of Corruption, and guard our ſacred Conſtitution againſt the Profligacy and Proſtitution of the Corruptors and the Corrupted.

SECT. IV.

Duty to GOD.

Divine Connections.

OF all the *Relations* which the human Mind ſuſtains, that which ſubſiſts between

tween the *Creator* and his *Creatures*, the ſupreme *Lawgiver* and his *Subjects*, is the higheſt and the beſt. This Relation ariſes from the *Nature* of a *Creature* in general, and the *Conſtitution* of the *human Mind* in particular; the nobleſt Powers and Affections of which point to an *Univerſal* Mind, and would be imperfect and abortive without ſuch a Direction. How lame then muſt that Syſtem of Morals be, which leaves a *Deity* out of the Queſtion! How diſconſolate, and how deſtitute of its firmeſt Support!

Exiſtence of God.

It does not appear, from any true Hiſtory or Experience of the Mind's Progreſs, that any Man by any formal Deduction of his diſcurſive Powers, ever reaſoned himſelf into the Belief of a God. Whether ſuch a Belief is only ſome *natural Anticipation* of Soul, or is derived from Father to Son, and from one Man to another, in the way of *Tradition*, or is ſuggeſted to us in conſequence of an *immutable Law of our Nature*, on beholding the auguſt Aſpect and beautiful Order of the Univerſe, we will not pretend to determine. What ſeems moſt agreeable to Experience is, that a *Senſe* of its *Beauty* and *Grandeur*, and the

ad-

admirable Fitneſs of one thing to another in its vaſt Apparatus, leads the Mind *neceſſarily* and *unavoidably* to a Perception of *Deſign*, or of a *deſigning Cauſe*, the Origin of all, by a Progreſs as ſimple and natural, as that by which a *beautiful Picture*, or a *fine Building* ſuggeſts to us the Idea of an *excellent Artiſt*. For it ſeems to hold univerſally true, that wherever we diſcern a *Tendency*, or *Co-operation of Things, towards a certain End*, or producing a common Effect, there, by a *neceſſary Law of Aſſociation*, we apprehend *Deſign*, *a deſigning Energy*, or *Cauſe*. No matter whether the Objects are *natural* or *artificial*, ſtill that Suggeſtion is unavoidable, and the *Connection* between the *Effect* and its *adequate Cauſe*, obtrudes itſelf on the Mind, and it requires no nice Search or elaborate Deduction of Reaſon, to trace or prove that Connection. We are particularly ſatisfied of its Truth in the Subject before us, by a kind of direct Intuition, and we do not ſeem to attend to the Maxim we learn in Schools, "That there cannot be "an *infinite Series* of *Cauſes* and *Effects* "producing and produced by one an-"other." Nor do we feel a great Acceſſion of Light and Conviction after we have

have learned it. We are conſcious of our *Exiſtence*, of *Thought*, *Sentiment*, and *Paſſion*, and ſenſible withal that theſe came not of ourſelves, therefore we immediately recognize a *Parent-Mind*, an *Original Intelligence*, from whom we borrowed thoſe little Portions of Thought and Activity. And while we not only feel *kind* Affections in ourſelves, and diſcover them in others, but likewiſe behold all round us ſuch a Number and Variety of Creatures, endued with Natures nicely adjuſted to their ſeveral Stations and Oeconomies, ſupporting and ſupported by each other, and all ſuſtained by a *common Order* of Things, and ſharing different Degrees of Happineſs, according to their reſpective Capacities, we are naturally and neceſſarily led up to the Father of ſuch a numerous Offspring, the Fountain of ſuch wide-ſpread Happineſs. As we conceive this Being before all, above all, and greater than all, we naturally, and without Reaſoning, aſcribe to him every kind of Perfection, *Wiſdom*, *Power*, and *Goodneſs without Bounds*, exiſting through all Time, and pervading all Space. We apply to him thoſe glorious Epithets of our *Creator*, *Preſerver*, *Benefactor*,

His Relation to the human Mind.

Benefactor, the *ſupreme Lord* and *Lawgiver* of the whole Society of rational intelligent Creatures.—— Not only the Imperfections and Wants of our Being and Condition, but ſome of the *nobleſt Inſtincts* and *Affections* of our Minds connect us with this great and univerſal Nature. The Mind, in its Progreſs from Object to Object, from one Character and Proſpect of Beauty to another, finds ſome Blemiſh or Deficiency in each, and ſoon exhauſts or grows weary and diſſatisfied with its Subject; it ſees no Character of Excellency among Men, equal to that Pitch of Eſteem which it is capable of exerting; no Object within the Compaſs of human Things adequate to the Strength of its Affection. Nor can it ſtop any where in this ſelf-expanſive Progreſs, or find Repoſe after its higheſt Flights, till it arrives at a Being of unbounded Greatneſs and Worth, on whom it may employ its ſublimeſt Powers without exhauſting the Subject, and give Scope to the utmoſt Force and Fulneſs of its Love, without Satiety or Diſguſt. So that the Nature of this Being correſponds to the Nature of Man; nor can his intelligent and moral Powers obtain their entire End, but on the Suppoſition of ſuch

a Being, and without a real Sympathy and Communication with him. The native Propenſity of the Mind to reverence whatever is *great* and *wonderful* in Nature, finds a proper Object of Homage in him who ſpread out the Heavens and the Earth, and who ſuſtains and governs the Whole of Things. The *Admiration* of *Beauty*, the *Love* of *Order*, and the *Complacency* we feel in *Goodneſs*, muſt riſe to the higheſt Pitch, and attain the full Vigour and Joy of their Operations, when they unite in him who is the Sum and Source of all Perfection.

Immorality of Impiety.

It is evident from the ſlighteſt Survey of Morals, that how punctual ſoever one may be in performing the Duties which reſult from our Relations to Mankind; yet to be quite deficient in performing thoſe which ariſe from our *Relation* to the *Almighty*, muſt argue a ſtrange Perverſion of *Reaſon* or Depravity of *Heart*. If imperfect Degrees of Worth attract our Veneration, and if the Want of it would imply an Inſenſibility, or, which is worſe, an Averſion to Merit, what Lameneſs of Affection and Immorality of Character muſt it be to be unaffected with, and much more

more to be ill-affected to a Being of ſuperlative Worth! To love Society, or particular Members of it, and yet to have no Senſe of our Connection with its Head, no Affection to our common Parent and Benefactor; to be concerned about the Approbation or Cenſure of our Fellow-Creatures, and yet to feel nothing of this kind towards Him who ſees and weighs our Actions with unerring Wiſdom and Juſtice, and can fully reward or puniſh them, betrays equal Madneſs and Partiality of Mind. It is plain therefore beyond all doubt, that ſome Regards are due to the great Father of all, in whom every lovely and adorable Quality combines to inſpire Veneration and Homage.

Right Opinions of God.

As it has been obſerved already, that our *Affections* depend on our *Opinions* of their Objects, and generally keep pace with them, it muſt be of the higheſt Importance, and ſeems to be among the firſt Duties we owe to the Author of our Being, "to form the leaſt imperfect, ſince "we cannot form perfect Conceptions of "his *Character* and *Adminiſtration*." For ſuch *Conceptions* thoroughly imbibed, will render our *Religion* rational, and our *Diſpoſitions*

poſitions refined. If our Opinions are diminutive and diſtorted, our Religion will be ſuperſtitious, and our Temper abject. Thus, if we aſcribe to the Deity that falſe Majeſty, which conſiſts in the unbenevolent and ſullen Exerciſe of mere *Will* or *Power*, or ſuppoſe him to delight in the Proſtrations of ſervile Fear, or as ſervile Praiſe, he will be worſhiped with mean Adulation, and a Profuſion of Compliments. Farther, if he be looked upon as a ſtern and implacable Being, delighting in Vengeance, he will be adored with pompous Offerings, Sacrifices, or whatever elſe might be thought proper to ſooth and mollify him. But if we believe *perfect Goodneſs* to be the Character of the Supreme Being, and that he loves thoſe moſt who reſemble him moſt, the Worſhip paid him will be rational and ſublime, and his Worſhipers will ſeek to pleaſe him, by imitating that Goodneſs which they adore.

Rational Faith.

The Foundation then of all true Religion is *rational Faith*. And of a rational Faith theſe ſeem to be the chief Articles, to believe, " that an infinite all-perfect Mind exiſts, " who has no oppoſite nor any ſeparate " Intereſt from that of his Creatures, —

" that

" that he ſuper-intends and governs all " Creatures and Things,—that his Good- " neſs extends to all his Creatures, in " different Degrees indeed, according to " their reſpective Natures, but without any " Partiality or Envy,—that he does every " thing for the beſt, or in a Subſerviency " to the Perfection and Happineſs of the " Whole,—particularly, that he directs " and governs the Affairs of Men,—in- " ſpects their Actions,—diſtinguiſhes the " *Good* from the *Bad*, — loves and be- " friends the former, —is diſpleaſed with " and pities the latter in *this* World, — " and will, according to their reſpective " Deſerts, reward one and puniſh the " other in the *next*; — that, in fine, he is " always carrying on a Scheme of Virtue " and Happineſs through an unlimited " Duration, — and is ever guiding the " Univerſe through its ſucceſſive Stages " and Periods, to higher Degrees of Per- " fection and Felicity." This is true *Theiſm*, the glorious Scheme of divine Faith; a Scheme exhibited in all the Works of God, and executed through his whole Adminiſtration.

Morality of Theiſm. This Faith well founded, and deeply felt, is nearly connected

nected with a *true moral Taſte*, and hath a powerful Efficacy on the Temper and Manners of the Theiſt. He who admires Goodneſs in others, and delights in the Practice of it, muſt be conſcious of a reigning Order within, a Rectitude and Candor of Heart, which diſpoſes him to entertain favourable Apprehenſions of Men, and from an impartial Survey of things, to preſume that *good Order* and *good Meaning* prevail in the Univerſe; and if good Meaning and good Order, then an *ordering*, an *intending Mind*, who is no Enemy, no Tyrant to his Creatures, but a *Friend*, a *Benefactor*, an *indulgent Sovereign*.——On the other hand, a bad Man, having nothing goodly or generous *to contemplate within*, no right Intentions, nor Honeſty of Heart, ſuſpects every Perſon and every Thing, and beholding Nature thro' the Gloom of a ſelfiſh and guilty Mind, is either averſe to the Belief of a reigning Order, or, if he cannot ſuppreſs the unconquerable Anticipations of a governing Mind, he is prone to tarniſh the Beauty of Nature, and to impute Malevolence, or Blindneſs and Impotence at leaſt to the Sovereign Ruler. He turns the Univerſe into

Immorality of Atheiſm.

into a forlorn and horrid Waſte, and tranſfers his own Character to the Deity, by aſcribing to him that uncommunicative Grandeur, that arbitrary or revengeful Spirit which he affects or admires in himſelf. As ſuch a Temper of Mind naturally leads to *Atheiſm*, or to a *Superſtition* full as bad; therefore as far as that Temper depends on the unhappy Creature in whom it prevails, the Propenſity to Atheiſm or Superſtition conſequent thereto, muſt be *immoral.* Farther, if it be true that the Belief or Senſe of a Deity is natural to the Mind, and the Evidence of his Exiſtence reflected from his Works ſo full, as to ſtrike even the moſt ſuperficial Obſerver with Conviction, then the ſupplanting or corrupting that Senſe, or the Want of due Attention to that Evidence, and in conſequence of both, a *ſupine* Ignorance, or *affected* Unbelief of a Deity, muſt argue a bad Temper, or an immoral Turn of Mind. In the Caſe of invincible Ignorance, or a very bad Education, though nothing can be concluded directly againſt the Character, yet whenever ill Paſſions and Habits pervert the Judgment, and by perverting the Judgment terminate in Atheiſm, then the Caſe becomes plainly criminal.

But

The Connection of Theiſm and Virtue.

But let Caſuiſts determine this as they will, a true Faith in the divine Character and Adminiſtration, is generally the Conſequence of a virtuous State of Mind. The Man who is truly and habitually good, feels the *Love* of *Order*, of *Beauty*, and *Goodneſs*, in the ſtrongeſt Degree, and therefore cannot be inſenſible to thoſe Emanations of them which appear in all the Works of God, nor help loving their ſupreme Source and Model. He cannot but think, that he who has poured ſuch Beauty and Goodneſs over all his Works, muſt himſelf delight in Beauty and Goodneſs, and what he delights in muſt be both amiable and happy. Some indeed there are, and it is Pity there ſhould be any ſuch, who, through the unhappy Influence of a wrong Education, have entertained dark and unfriendly Thoughts of a Deity, and his Adminiſtration, though otherwiſe of a virtuous Temper themſelves. However it muſt be acknowledged, that ſuch Sentiments have, for the moſt part, a bad Effect on the Temper; and when they have not, it is becauſe the undepraved Affections of an honeſt *Heart* are more powerful in their Operation, than

than the ſpeculative Opinions of an ill-informed *Head.*

Duties of Gratitude, Love, &c.

But wherever right Conceptions of the Deity and his Providence prevail, when he is conſidered as the inexhauſted Source of Light, and Love, and Joy, as acting in the joint Character of a *Father* and *Governor*, imparting an endleſs Variety of Capacities to his Creatures, and ſupplying them with every thing neceſſary to their full Completion and Happineſs, what Veneration and Gratitude muſt ſuch Conceptions thoroughly believed, excite in the Mind! How natural and delightful muſt it be to one whoſe Heart is open to the Perception of Truth, and of every thing *fair*, *great*, and *wonderful* in Nature, to contemplate and adore him, who is the firſt *fair*, the firſt *great*, and firſt *wonderful*; in whom *Wiſdom*, *Power*, and *Goodneſs*, dwell vitally, eſſentially, originally, and act in perfect Concert! What *Grandeur* is here to fill the moſt enlarged Capacity, what *Beauty* to engage the moſt ardent Love, what a Maſs of *Wonders* in ſuch Exuberance of Perfection to aſtoniſh and delight the human Mind through an unfailing Duration!

If

Other Affections.

If the *Deity* is conſidered as our ſupreme *Guardian* and *Benefactor*, as the *Father of Mercies*, who loves his Creatures with infinite Tenderneſs, and, in a particular manner, all good Men, nay, who delights in Goodneſs, even in its moſt imperfect Degrees; what Reſignation, what Dependence, what generous Confidence, what Hope in God, and his all-wiſe Providence, muſt ariſe in the Soul that is poſſeſſed of ſuch amiable Views of him? All thoſe Exerciſes of Piety, and above all a ſuperlative Eſteem and Love, are directed to God as to their *natural*, their *ultimate*, and indeed their only *adequate* Object; and though the immenſe Obligations we have received from him, may excite in us more lively Feelings of divine Goodneſs than a general and abſtracted Contemplation of it, yet the Affections of *Gratitude* and *Love* are themſelves of the generous diſintereſted kind, not the Reſult of Self-intereſt, or Views of Reward. * A perfect Character, in which we always ſuppoſe infinite Goodneſs, guided by unerring Wiſdom, and ſupported by Almighty Power, is the proper Object of perfect Love; and tho'

 that

* *See* Butler's *Sermon on the Love of God.*

that Character ſuſtains to us the Relation of a *Benefactor*; yet the Mind, deeply ſtruck with that Perfection, is quite loſt amidſt ſuch a Blaze of Beauty, and grows as it were inſenſible to thoſe minuter Irradiations of it upon itſelf. To talk therefore of a *mercenary* Love of God, or which has *Fear* for its principal Ingredient, is equally impious and abſurd. If we do not love the lovelieſt Object in the Univerſe for his own Sake, no Proſpect of Good or Fear of Ill can ever bribe our Eſteem, or captivate our Love. Theſe Affections are too noble to be bought or ſold, or bartered in the way of *Gain*; *Worth*, or *Merit*, is their Object, and their Reward is ſomething ſimilar in kind. Whoever indulges ſuch Sentiments and Affections towards the Deity, muſt be confirmed in the Love of Virtue, in a Deſire to imitate its all-perfect Pattern, and in a chearful Security that all his great Concerns, thoſe of his Friends, and of the Univerſe, ſhall be abſolutely ſafe under the Conduct of unerring Wiſdom, and unbounded Goodneſs. It is in his Care and Providence alone that the good Man, who is anxious for the Happineſs of all, finds perfect Serenity, a Serenity neither ruffled by partial

partial Ill, nor ſoured by private Diſappointment.

Repentance, &c.

When we conſider the unſtained Purity and abſolute Perfection of the *Divine* Nature, and reflect withal on the Imperfection and various Blemiſhes of our own, we muſt ſink, or be convinced we ought to ſink into the deepeſt Humility and Proſtration of Soul before him, who is ſo wonderfully great and holy. When farther, we call to mind what low and languid Feelings we have of the Divine Preſence and Majeſty, what Inſenſibility of his fatherly and univerſal Goodneſs, nay what ungrateful Returns we have made to it, how far we come ſhort of the Perfection of his Law, and the Dignity of our own Nature, how much we have indulged to the ſelfiſh Paſſions, and how little to the benevolent ones, we muſt be conſcious that it is our Duty to repent of a Temper and Conduct ſo unworthy our Nature, and unbecoming our Obligations to its Author, and to reſolve and endeavour to act a wiſer and better Part for the future. The Connection of our Depravity and Folly with inward Remorſe, and many outward Calamities, being eſtabliſhed by the Deity

himſelf, is a natural Intimation of his preſent Diſpleaſure with us; and a Propenſity to continue in the ſame Courſe, contracted in conſequence of the Laws of Habit, gives us juſt Ground of Fear, that we are obnoxious to his farther Diſpleaſure, as that Propenſity gives a Stability to our Vice and Folly, and forebodes our Perſeverance in them.

Hopes of Pardon.

Nevertheleſs, from the Character which his Works exhibit of him, from thoſe Delays or Alleviations of Puniſhment which Offenders often experience, and from the merciful Tenour of his Adminiſtration in many other Inſtances, the ſincere Penitent may entertain good Hopes that his Parent and Judge will not be ſtrict to mark Iniquity, but will be propitious and favourable to him, if he honeſtly endeavours to avoid his former Practices, and ſubdue his former Habits, and to live in a greater Conformity to the Divine Will for the future. If any Doubts or Fears ſhould ſtill remain, how far it may be conſiſtent with the Rectitude and Equity of the Divine Government to let his Iniquities paſs unpuniſhed, yet he cannot think it unſuitable to his paternal Clemency

mency and Wiſdom to contrive a Method of retrieving the penitent Offender, that ſhall unite and reconcile the Majeſty and Mercy of his Government. If Reaſon cannot of itſelf ſuggeſt ſuch a Scheme, it gives at leaſt ſome Ground to expect it. But though *natural Religion* cannot let in more Light and Aſſurance on ſo intereſting a Subject, yet it will teach the humble Theiſt to wait with great Submiſſion for any farther Intimations it may pleaſe the ſupreme Governor to give of his Will; to examine with Candour and Impartiality, whatever Evidence ſhall be propoſed to him of a *Divine Revelation*, whether that Evidence is *natural* or *ſupernatural*; to embrace it with Veneration and Chearfulneſs, if the Evidence is clear and convincing; and finally, if it bring to light any *new Relations* or *Connections*, *natural Religion* will perſuade its ſincere Votary faithfully to comply with the *Obligations*, and perform the *Duties* which reſult from thoſe Relations and Connections.—This is *Theiſm*, *Piety*, the *Completion of Morality!*

Worſhip, Praiſe, Thankſgiving.

We muſt farther obſerve, that all thoſe Affections which we ſuppoſed to regard the Deity as their *immediate* and

primary Object, are vital Energies of the Soul, and conſequently exert themſelves into Act, and like all its other Energies, gain Strength or greater Activity by that Exertion. It is therefore our *Duty* as well as higheſt *Intereſt*, often at ſtated Times, and by decent and ſolemn Acts, to contemplate and adore the great Original of our Exiſtence, the Parent of all Beauty, and of all Good; to expreſs our Veneration and Love, by an aweful and devout Recognition of his Perfections, and to evidence our Gratitude, by celebrating his Goodneſs, and thankfully acknowledging all his Benefits. It is likewiſe our Duty, by proper Exerciſes of Sorrow and Humiliation, to confeſs our Ingratitude and Folly, to ſignify our Dependence on God, and our Confidence in his Goodneſs, by imploring his Bleſſing and gracious Concurrence in aſſiſting the Weakneſs, and curing the Corruptions of our Nature; and finally, to teſtify our Senſe of his Authority and our Faith in his Government, by devoting ourſelves to do his Will, and reſigning ourſelves to his Diſpoſal. Theſe Duties are not therefore obligatory, becauſe the Deity needs or can be profited by them; but as they are apparently *de-*

cent

cent and *moral*, ſuitable to the Relations he ſuſtains of our *Creator*, *Benefactor*, *Lawgiver* and *Judge*, expreſſive of our State and Obligations, and improving to our Tempers, by making us more Rational, Social, Godlike, and conſequently more Happy.

External Worſhip.

We have now conſidered INTERNAL Piety, or the *Worſhip of the Mind*, that which is in Spirit and in Truth; we ſhall conclude this Section with a ſhort Account of that which is EXTERNAL. *External* Worſhip is founded on the ſame Principles as *Internal*, and of as ſtrict moral Obligation. It is either *private* or *public*. *Devotion*, that is *inward*, or *purely intellectual*, is too ſpiritual and abſtracted an Operation for the Bulk of Mankind. The Operations of their Minds, ſuch eſpecially as are employed on the moſt ſublime, immaterial Objects, muſt be aſſiſted by their outward Organs, or by ſome Help from the Imagination, otherwiſe they will be ſoon diſſipated by ſenſible Impreſſions, or grow tireſome if too long continued. Ideas are ſuch fleeting things, that they muſt be fixed, and ſo ſubtle, that they muſt be expreſſed and delineated as it were, by ſen-

ſible Marks and Images, otherwiſe we cannot attend to them, nor be much affected by them. THEREFORE *verbal Adoration*, *Prayer*, *Praiſe*, *Thankſgiving*, and *Confeſſion*, are admirable Aids to *inward* Devotion, fix our Attention, compoſe and enliven our Thoughts, impreſs us more deeply with a Senſe of the aweful Preſence in which we are, and, by a natural and mechanical ſort of Influence, tend to heighten thoſe devout Feelings and Affections which we ought to entertain, and after this manner reduce into formal and explicit Act.

Public Worſhip. This holds true in an higher Degree in the Caſe of PUBLIC Worſhip, where the Preſence of our Fellow-creatures, and the powerful Contagion of the *ſocial* Affections conſpire to kindle and ſpread the devout Flame with greater Warmth and Energy. To conclude: As *God* is the *Parent* and *Head* of the *ſocial Syſtem*, as he has formed us for a *ſocial State*, as by *one* we find the beſt Security againſt the Ills of Life, and in the *other* enjoy its greateſt Comforts, and as by means of *both*, our Nature attains its higheſt Improvement and Perfection; and moreover, as there are *public*

Bleſſings

Bleſſings and *Crimes* in which we all ſhare in ſome degree, and *public Wants* and *Dangers* to which all are expoſed, it is therefore evident, that the various and ſolemn Offices of *public Religion*, are Duties of indiſpenſible moral Obligation, among the beſt Cements of Society, the firmeſt Prop of Government, and the faireſt Ornaments of both.

THE ELEMENTS OF Moral PHILOSOPHY.

BOOK III.

SECT. I.

Of Practical Ethics, *or the* Culture *of the* Mind.

Dignity and Importance of the Subject.

WE have now gone thro' a particular Detail of the ſeveral Duties we owe to OURSELVES, to SOCIETY, and to GOD. In conſidering the *firſt Order* of Duties, we juſt touched on the Methods of acquiring the different kinds of Goods, which we are led by Nature to purſue;

purſue; only we left the Conſideration of the Method of acquiring the *Moral* Goods of the Mind to a Section by itſelf, becauſe of its ſingular Importance. This Section then will contain a brief Enumeration of the Arts of acquiring *Virtuous Habits*, and of eradicating *Vitious Ones*, as far as is conſiſtent with the Brevity of ſuch a Work; a Subject of the utmoſt Difficulty as well as Importance in Morals; to which, nevertheleſs, the leaſt Attention has been generally given by *Moral* Writers. This will generally follow a Detail of Duty, as it will direct us to ſuch *Means* or *Helps* as are moſt neceſſary and conducive to the Practice of it.

Senſible Ideas and ſenſible Taſte.

In the firſt Part of this Inquiry we traced the Order in which the Paſſions ſhoot up in the different Periods of human Life. That Order is not accidental, or dependent on the Caprice of Men, or the Influence of Cuſtom and Education; but ariſes from the Original Conſtitution and Laws of our Nature; of which this is one, *viz.* "That ſenſible Objects make the firſt "and ſtrongeſt Impreſſions on the Mind." Theſe, by means of our outward Organs being conveyed to the Mind, become Objects

jects of its Attention, on which it reflects, when the outward Objects are no longer preſent, or, in other words, when the Impreſſions upon the outward Organs ceaſe. Theſe Objects of the Mind's Reflection are called *Ideas* or *Images*. Towards theſe, by another Law of our Nature, we are not altogether indifferent, but correſpondent Movements of *Deſire* or *Averſion*, *Love* or *Hatred*, ariſe, according as the Objects, of which they are Images or Copies, made an agreeable or diſagreeable Impreſſion on our Organs. Thoſe *Ideas* and *Affections* which we experience in the *firſt* Period of Life, we refer to the BODY, or to SENSE; and the TASTE which is formed towards them, we call a SENSIBLE, or a merely NATURAL TASTE; and the Objects correſponding to them we in general call GOOD OR PLEASANT.

Ideas of Beauty and a fine Taſte.

But, as the Mind moves forward in its Courſe, it extends its Views, and receives a *new* and more *complex* Set of Ideas, in which it obſerves *Uniformity*, *Variety*, *Similitude*, *Symmetry of Parts*, *Reference to an End*, *Novelty*, *Grandeur*. Theſe compoſe a vaſt Train and Diverſity of *Imagery*, which the Mind compounds, divides, and moulds

moulds into a thouſand Forms, in the Abſence of thoſe Objects which firſt introduced it. And this more complicated Imagery ſuggeſts a new Train of *Deſires* and *Affections*, full as ſprightly and engaging as any which have yet appeared. This whole Claſs of *Perceptions* or *Impreſſions* is referred to the IMAGINATION, and forms an higher Taſte than the *Senſible*, and which has an immediate and mighty Influence on the *finer* Paſſions of our Nature, and is commonly termed a FINE TASTE.

The Objects which correſpond to this *Taſte* we uſe to call *beautiful*, *harmonious*, *great*, or *wonderful*, or in general by the Name of BEAUTY.

Moral Ideas and a Moral Taſte.

The Mind ſtill puſhing onwards and increaſing its Stock of Ideas, aſcends from thoſe to an higher Species of Objects, *viz.* the *Order* and *mutual Relations* of *Minds* to each other, their reciprocal *Affections*, *Characters*, *Actions*, and various *Aſpects*. In theſe it diſcovers a *Beauty*, a *Grandeur*, a *Decorum*, more intereſting and alluring than in any of the former kinds. Theſe Objects, or the Images of them, paſſing in review before the Mind, do, by a neceſſary Law

of

of our Nature, call forth another and nobler Set of Affections, as *Admiration*, *Eſteem*, *Love*, *Honour*, *Gratitude*, *Benevolence*, and others of the like Tribe. This Claſs of *Perceptions* and their correſpondent *Affections*, we refer becauſe of their Objects (MANNERS) to a MORAL Senſe, and call the *Taſte* or *Temper* they excite MORAL. And the Objects which are agreeable to this *Taſte* or *Temper* we denominate by the general Name of MORAL BEAUTY, in order to diſtinguiſh it from the other which is termed *Natural*.

Sources of Aſſociation.

Theſe different Sets of *Ideas* or *Images* are the Materials about which the Mind employs itſelf, which it blends, ranges, and diverſifies ten thouſand different ways. It feels a ſtrong Propenſion to connect and aſſociate thoſe Ideas among which it obſerves any *Similitude*, or any *Aptitude*, whether *original* and *natural*, or *cuſtomary* and *artificial*, to ſuggeſt each other. Thus it is ready to aſſociate the Ideas of *Natural* and *Moral* Beauty, as both partake of the ſame Principle, *viz. Deſign*, *Harmony of Parts*, or *Reference to an End*, and are *Relative to Mind*, the common *Origin* of Both. A fine Face, or a graceful Deportment,

portment, naturally ſuggeſts Ideas of *Moral* Beauty. And many outward Badges, as Crowns, Croſiers, Purple Robes, and Statues, do often, by the Force of Cuſtom, excite *Moral* Sentiments, as *Majeſty*, *Piety*, *Juſtice*, *Virtue*. If any particular Sets of Ideas have been found, at any time, to co-exiſt in the ſame Objects, the Mind ſhall ever after have a Propenſity to unite them, even when they no longer co-exiſt. Thus, becauſe we have ſometimes ſeen a *good Temper* accompany a *good Aſpect*, *Virtue* annexed to *Politeneſs*, *Merit* to *Fame*, we are ſtrongly inclined to fancy that they can never be diſunited. When any Ideas or Sets of Ideas have been produced by certain Objects or Occaſions immediately and preſently, which Objects or Occaſions have afterwards given riſe to a different and perhaps quite oppoſite Set of Ideas or Impreſſions, the ſame Objects recurring, ſhall bring in view the *former* Set, while the *latter*, being poſterior in time, ſhall be entirely forgot. Thus the *Drinker* or *Rake*, upon ſeeing his Bottle, and his Companion, or Miſtreſs, ſhall amuſe himſelf with all the gay Ideas of agreeable *Fellowſhip*, *Friendſhip*, *Gentleman-like Enjoyment*, *giving* and *receiving* *Pleaſures*,

Pleaſures, which thoſe Objects firſt excited, but, by an unhappy Self-deluſion, ſhall overlook thoſe *Head-achs*, *Heart-achs*, that *Satiety*, and thoſe other mortifying Impreſſions which accompanied though more laterly, his intemperate Indulgences.

Laws of Aſſociation.

But whatever the Reaſons are, whether *Similitude*, *Co-exiſtence*, *Cauſality*, or any other *Aptitude* or *Relation*, why any two or more Ideas are connected by the Mind at firſt, it is an eſtabliſhed Law of our Nature, "That when two or more Ideas have "often ſtarted in Company, they form "ſo ſtrong an Union, that it is very diffi-"cult ever after to ſeparate them." Thus the *Lover* cannot ſeparate the Idea of *Merit* from his *Miſtreſs*; the *Courtier* that of *Dignity* from his *Title* or *Ribbon*; the *Miſer* that of *Happineſs* from his *Bags*. Here the Mind's Proceſs is often the ſame as in its more abſtracted Operations. When it has once been convinced of the Truth of any Geometrical Propoſition, it may ſtrongly retain the Connection of the Terms of the Propoſition, ſuppoſe the Equality of the Angles of a Triangle to two Right ones, though it does not attend

tend to, or has perhaps forgot, the intervening Ideas which ſhewed that Connection. In like manner, tho' perhaps it was the Tendency of Wealth and Power, when well employed, to private Pleaſure, or public Happineſs, that gave the fond Admirers of either the firſt Notion of their Value, yet their Mind having once ſettled that Connection, frequently forgets the immediate Link, *viz.* the *wiſe* or *generous Uſe*, and by degrees come to admire Wealth and Power for themſelves, fancying them *intrinſically* valuable, however they are uſed, and whether uſed or not. By theſe and many other ways the ſtrongeſt Aſſociations of Ideas are formed, the different Sets of Ideas beforementioned are ſhuffled together without Regularity or Diſtinction, often without any *Natural Alliance* or *Relation*, by mere Accident, Example, Company, Sympathy, Education, and ſometimes by Caprice. So that any kind of *Natural Good* ſhall be combined with *Moral Beauty*, nay Ideas the moſt oppoſite in Nature ſhall be coupled together, ſo as hardly to be ever diſunited in the Obſerver's Mind: as for inſtance, *Prudence* with *Craft*, *Honour* with *Injuſtice*, *Religion*

ligion with *Inhumanity*, *Corruption* or *Sedition* with *Patriotiſm*. —— It is thoſe Aſſociations of *Worth* or *Happineſs* with any of the different Sets of *Objects* or *Images* before ſpecified, that form our *Taſte*, or *Complex Idea* of Good. By another Law of our Nature, "our *Affections* follow and "are governed by this *Taſte*. And to "theſe *Affections* our *Character* and *Con-* "*duct* are ſimilar and proportioned, to "the general Tenour of which our *Hap-* "*pineſs* principally depends."

Leading Paſſions follow Taſte.

As all our *Leading* Paſſions then depend on the Direction which our *Taſte* takes, and as it is always of the ſame Strain with our *Leading* Aſſociations, it is worth while to enquire a little more particularly how theſe are formed, in order to detect the ſecret Sources from whence our Paſſions derive their principal Strength, their various Riſes and Falls. For this will give us the true Key to their Management, and let us into the right Method of correcting the *bad*, and improving the *good*.

The Importance and Uſe of the Imagination.

A very ſlight Inſpection into human Nature ſuggeſts to us, that no kind of Objects make ſo powerful an Impreſ-

ſion

ſion on us as thoſe which are immediately impreſſed on our *Senſes*, or ſtrongly painted on our *Imaginations*. Whatever is purely *Intellectual*, as abſtracted or ſcientific Truths, the ſubtle Relations and Differences of Things, has a fainter ſort of Exiſtence in the Mind; and though it may exerciſe and whet the *Memory*, the *Judgment*, or the *Reaſoning Powers*, gives hardly any Impulſe at all to the *Active* Powers, the *Paſſions*, which are the main Springs of Motion. On the other hand, were the Mind entirely under the Direction of *Senſe*, and impreſſible only by ſuch Objects as are preſent, and ſtrike ſome of the outward Organs, we ſhould then be preciſely in the State of the Brute-Creation, and be governed ſolely by *Inſtinct* or *Appetite*, and have no Power to controul whatever Impreſſions are made upon us: Nature has therefore endued us with a MIDDLE FACULTY, wonderfully adapted to our MIXED State, which holds partly of *Senſe*, and partly of *Reaſon*, being ſtrongly allied to the *former*, and the common Receptacle in which all the Notices that come from that Quarter are treaſured up, and yet greatly ſubſervient and miniſterial to the *latter*, by giving a

Body,

Body, a Coherence, and Beauty to its Conceptions. This *middle* Faculty is called the IMAGINATION, one of the moſt buſy and fruitful Powers of the Mind. Into this common Storehouſe are likewiſe carried all thoſe *Moral Images* or *Forms* which are derived from our *Moral Faculties* of Perception, and there they often undergo new Changes and Appearances, by being mixed and wrought up with the Images and Forms of *Senſible* or *Natural* Things. By this Coalition of Imagery, *Natural Beauty* is dignified and heightened by *Moral Qualities* and *Perfections*, and *Moral Qualities* are at once exhibited, and ſet off by *Natural Beauty*. The *Senſible* Beauty, or Good, is refined from its Droſs by partaking of the *Moral*, and the *Moral* receives a Stamp, a viſible Character and Currency from the *Senſible*. —But in order to judge of this mutual Influence, it will be proper to give a few Inſtances of the Proceſs of the *Imagination*, or of the Energy of the *aſſociating* Principle.

Its Energy in various Inſtances, in heightening ſenſible Pleaſures.

As we are firſt of all accuſtomed to *ſenſible* Impreſſions and *ſenſible* Enjoyments, we contract early a *Senſual Reliſh*, or *Love of Pleaſure*, in

in the lower Senſe of the Word. In order therefore to juſtify this Reliſh, the Mind, as it becomes open to *higher* Perceptions of *Beauty* and *Good*, borrows from thence a nobler Set of *Images*, as *fine Taſte*, *Generoſity*, *ſocial Affection*, *Friendſhip*, *good Fellowſhip*, and the like; and, by dreſſing out the old Purſuits with theſe new Ornaments, gives them an additional Dignity and Luſtre. By theſe ways the *Deſire of a Table*, *Love of Finery*, *Intrigue*, and *Pleaſure*, are vaſtly increaſed beyond their natural Pitch, having an Impulſe combined of the Force of the *natural* Appetites and of the ſuper-added Strength of thoſe *Paſſions* which tend to the *Moral* Species.—When the Mind becomes more ſenſible to thoſe Objects or Appearances, in which it perceives *Beauty*, *Uniformity*, *Grandeur*, and *Harmony*, as fine Cloaths, elegant Furniture, Plate, Pictures, Gardens, Houſes, Equipage, the Beauty of Animals, and particularly the Attractions of the Sex; to theſe Objects the Mind is led by *Nature*, or taught by *Cuſtom*, the *Opinion* and *Example* of others, to annex certain Ideas of *Moral Character*, *Dignity*,

In heightening the Pleaſures of Beauty, Harmony, &c.

nity, *Decorum*, *Honour*, *Liberality*, *Tenderneſs*, and *Active* or *Social Enjoyment*. The Conſequence of this Aſſociation is, that the Objects to which theſe are annexed, muſt riſe in their Value, and be purſued with proportionable Ardor. The *Enjoyment* of them is often attended with *Pleaſure*, and the mere *Poſſeſſion* of them, where that is wanting, frequently draws *Reſpect* from one's Fellow-creatures: this *Reſpect* is, by many, equivalent to the Pleaſure of *Enjoyment*. Hence it happens that the Idea of *Happineſs* is connected with the mere *Poſſeſſion*, which is therefore eagerly ſought after, without any regard to the *generous Uſe*, or *honourable Enjoyment*. Thus the Paſſion reſting on the *Means*, not the *End*, *i. e.* loſing ſight of its *natural* Object, becomes wild and extravagant.

In raiſing the Value of external Symbols, &c.

In fine, any *Object*, or *External Denomination*, a *Staff*, a *Garter*, a *Cup*, a *Crown*, a *Title*, may become a *Moral* Badge, or Emblem of *Merit*, *Magnificence* or *Honour*, according as theſe have been found, or thought by the Poſſeſſors or Admirers of them, to accompany them; yet, by the Deception formerly mentioned,

ed, the *Merit* or the *Conduct* which entitled, or ſhould entitle to thoſe Marks of Diſtinction, ſhall be forgot or neglected, and the *Badges* themſelves be paſſionately affected, or purſued, as including every Excellency. If theſe are attained by any Means, all the Concomitants which *Nature*, *Cuſtom* or *Accidents* have joined to them, will be ſuppoſed to follow of courſe. Thus, *Moral Ends*, with which the unhappy Admirer is apt to colour over his Paſſion and Views, will, in his Opinion, juſtify the moſt *Immoral Means*, as *Proſtitution*, *Adulation*, *Fraud*, *Treachery*, and every Species of *Knavery*, whether more open or more diſguiſed.

In heightening the Value of Wealth, Power, &c.

When Men are once engaged in *Active* Life, and find that *Wealth* and *Power*, generally called INTEREST, are the great Avenues to every kind of Enjoyment, they are apt to throw in many engaging *Moral Forms* to the Object of their Purſuit, in order to juſtify their Paſſion, and varniſh over the Meaſures they take to gratify it, as *Independency on the Vices* or *Paſſions* of others, *Proviſion* and *Security to themſelves* and *Friends*, *prudent Oeconomy* or *well-placed Charity*, *Social Com-*

Communication, *Superiority to their Enemies*, who are all Villains, *honourable Service*, and many other Ingredients of *Merit*. To attain ſuch Capacities of *Uſefulneſs* or *Enjoyment*, what Arts, nay what Meanneſſes can be thought blameable by thoſe cool Purſuers of Intereſt?——Nor have they, whom the gay World is pleaſed to indulge with the Title of *Men of Pleaſure*, their Imaginations leſs pregnant with *Moral Images*, which with they never fail to ennoble, or, if they cannot do that, to palliate their groſs Purſuits. Thus *Admiration of Wit*, of *Sentiments* and *Merit*, *Friendſhip*, *Love*, *generous Sympathy*, *mutual Confidence*, *giving* and *receiving Pleaſure*, are the ordinary Ingredients with which they ſeaſon their Gallantry and pleaſurable Entertainments; and by which they impoſe on themſelves and endeavour to impoſe on others, that *their Amours* are the joint Iſſue of Good-ſenſe and Virtue.

Its Influence on all the Paſſions.

Theſe *Aſſociations*, variouſly combined and proportioned by the *Imagination*, from the chief *private* Paſſions, which govern the Lives of the Generality, as the *Love of Action*, of *Pleaſure*, *Wealth*, and *Fame*; they influence the *Defenſive*,

and affect the *public Paſſions*, and raiſe *Joy* or *Sorrow*, as they are gratified or diſappointed. So that in effect, theſe Aſſociations of *Good* and *Evil*, *Beauty* and *Deformity*, and the Paſſions they raiſe, are the main *Hinges* of *Life* and *Manners*, and the great *Sources* of our *Happineſs* or *Miſery*. It is evident therefore, that the whole of *Moral Culture* muſt depend on giving a right Direction to the *Leading Paſſions*, and duly proportioning them to the *Value* of the *Objects* or *Goods* purſued, under what Name ſoever they may appear.

Moral Culture, by correcting our Taſte or Imagination.

Now, in order to give them this *right Direction* and *due Proportion*, it appears, from the foregoing Detail, that thoſe *Aſſociations* of Ideas, upon which the Paſſions depend, muſt be *duly* regulated; that is to ſay, as an exorbitant Paſſion for *Wealth*, *Pleaſure*, or *Power*, flows from an *Aſſociation* or *Opinion* that more *Beauty* and *Good*, whether *Natural* or *Moral*, enters into the Enjoyment or Poſſeſſion of them, than really belongs to either; *therefore*, in reſtoring thoſe Paſſions to their juſt Proportion we muſt begin with

correcting the *Opinion*, or breaking the *falſe Aſſociation*, or in other words, we muſt decompound the *Complex Phantom* of *Happineſs* or *Good*, which we fondly admire; diſunite thoſe Ideas, that have no natural Alliance; and ſeparate the *Original* Ideas of *Wealth*, *Power*, or *Pleaſure*, from the foreign Mixtures incorporated with it, which enhance its Value, or give its chief Power to enchant and ſeduce the Mind. For inſtance, let it be conſidered how poor and inconſiderable a Thing *Wealth* is, if it be disjoined from *real Uſe*, or from Ideas of *Capacity* in the Poſſeſſor *to do good* from *Independency*, *Generoſity*, *Proviſion for a Family* or *Friends*, and *Social Communication* with others. By this *Standard* let its true Value be fixed; let its Miſapplication, or unbenevolent Enjoyment be accounted ſordid and infamous; and nothing worthy or eſtimable be aſcribed to the *mere Poſſeſſion* of it, which is not borrowed from its *generous Uſe*.

By Self-denial, and Counter-Proceſs.

If that *complex* Form of *Good* which is called *Pleaſure*, engages us, let it be analyſed into its conſtituent Principles, or

or thoſe Allurements it draws from the *Heart* and *Imagination*, in order to heighten the low part of the Indulgence; let the *ſeparate* and *comparative* Moment of each be diſtinctly aſcertained, and deduced from that groſs Part, and this Remainder of the accumulative Enjoyment will dwindle down into a poor, inſipid, tranſitory thing. In proportion as the *Opinion* of the *Good* purſued abates, the *Admiration* muſt decay, and the *Paſſion* loſe Strength of courſe. One effectual way to lower the *Opinion*, and conſequently to weaken the *Habit* founded on it, is to practiſe leſſer pieces of Self-denial, or to abſtain, to a certain pitch, from the Purſuit or Enjoyment of the favourite Object; and, that this may be the more eaſily accompliſhed, one muſt avoid thoſe Occaſions, that Company, thoſe Places, and the other Circumſtances that enflamed *one* and endeared the *other*. And as a *Counter-Proceſs*, let *higher* or even different Enjoyments be brought in view, other Paſſions played upon the former, different Places frequented, other Exercieſes tried, Company kept with Perſons of a different, or more correct way of

thinking, both in *Natural* and *Moral* Subjects.

By a Sound and Natural Education.

As much depends on our ſetting out well in Life, let the *Youthful* Fancy, which is apt to be very florid and luxuriant, be early accuſtomed, by *Inſtruction*, *Example*, and ſignificant *Moral Exerciſes*, nay by Looks, Geſtures, and every other Teſtimony of juſt Approbation or Blame, to annex Ideas of *Merit*, *Honour* and *Happineſs*, not to *Birth*, *Dreſs*, *Rank*, *Beauty*, *Fortune*, *Power*, *Popularity*, and the like *outward* Things, but to *Moral* and *truly virtuous Qualities*, and to thoſe *Enjoyments* which ſpring from a well-informed Judgment, and a regular Conduct of the Affections, eſpecially thoſe of the *ſocial* and *diſintereſted* kind. Such dignified Forms of *Beauty* and *Good*, often ſuggeſted, and, by moving Pictures and Examples, warmly recommended to the *Imagination*, enforced by the Authority of *Conſcience*, and demonſtrated by *Reaſon* to be the ſureſt Means of Enjoyment, and the only independent, undeprivable and durable Goods, will be the beſt Counter-balance

to

to meaner Paſſions, and the firmeſt Foundation and Security to Virtue.

By rightly ſtudying Human Nature.

It is of great Importance to the forming a *juſt Taſte*, or pure and large Conceptions of Happineſs, to ſtudy and underſtand *Human Nature* well, to remember what a complicated Syſtem it is, particularly to have deeply imprinted on our Mind that GRADATION of *Senſes*, *Faculties*, and *Powers of Enjoyment* formerly mentioned, and the *Subordination* of *Goods* reſulting from thence, which Nature points out, and the Experience of Mankind confirms; who, when they think ſeriouſly, and are not under the immediate Influence of ſome violent Prejudice or Paſſion, prefer not the Pleaſures of *Action*, *Contemplation*, *Society*, and moſt *Exerciſes* and *Joys* of the *Moral* kind, as *Friendſhip*, *Natural Affection*, and the like, to all *Senſual* Gratifications whatſoever. Where the different Species of Pleaſure are blended into *one Complex Form*, let them be accurately diſtinguiſhed, and be referred each to its proper *Faculty* and *Senſe*, and examined apart what they have peculiar, what common with others, and what

By comparing the Moment and Abatements of different Goods.

foreign and adventitious. Let *Wealth*, *Grandeur*, *Luxury*, *Love*, *Fame*, and the like, be tried by this Teſt, and their true Alloy will be found out—Let it be farther conſidered, whether the Mind may not be eaſy and enjoy itſelf greatly, though it want many of thoſe Elegancies and Superfluities of Life which ſome poſſeſs, or that Load of Wealth and Power which others eagerly purſue, and under which they groan. Let the Difficulty of attaining, the Precarioufneſs of poſſeſſing, and the many Abatements in enjoying, over-grown Wealth and envyed Greatneſs, of which the weary Poſſeſſors ſo frequently complain, as the Hurry of Buſineſs, the Burthen of Company, of paying Attendance to the *Few*, and giving it to the *Many*, the Cares of keeping, the Fears of loſing, and the Deſires of increaſing what they have, and the other Troubles which accompany this pitiful Drudgery and pompous Servitude, let theſe and the like Circumſtances be often conſidered that are conducive to the removing or leſſening the *Opinion* of ſuch Goods,

Goods, and the attendant *Paſſions* or *Set* of *Paſſions* will decay of courſe.

By obſerving our own Bent and Character, &c.

Let the peculiar Bent of our Nature and Character be obſerved, whether we are moſt inclined to form Aſſociations and reliſh Objects of the *Senſible*, *Intellectual*, or *Moral* kind. Let that which has the Aſcendant be particularly watched, let it be directed to right Objects, be improved by proportioned Exerciſes, and guarded by proper Checks from an oppoſite Quarter. Thus, the *Senſible* Turn may be exalted by the *Intellectual*, and a Taſte for the Beauty of the *fine Arts*, and both may be made ſubſervient to convey and rivet Sentiments highly *Moral* and *public-ſpirited*. This inward Survey muſt extend to the *Strength* and *Weakneſſes* of one's Nature, one's *Condition*, *Connections*, *Habitudes*, *Fortune*, *Studies*, *Acquaintance*, and the other Circumſtances of one's Life, from which every Man will form the juſteſt Eſtimate of his own Diſpoſitions and Character, and the beſt Rules for correcting and improving them. And, in order to do this with more Advantage, let thoſe *Times*, or *Critical Seaſons* be

watched, when the Mind is beſt diſpoſed towards a Change, and let them be improved by vigorous *Reſolutions*, *Promiſes*, or whatever elſe will engage the Mind to perſevere in Virtue. Let the *Conduct* in fine, be often reviewed, and the *Cauſes* of its *Corruption* or *Improvement* be carefully obſerved.

By frequent Moral Exerciſes. It will greatly conduce to refine the *Moral Taſte* and ſtrengthen the *virtuous Temper*, to accuſtom the Mind to the frequent Exerciſe of *Moral Sentiments* and *Determinations*, by reading *Hiſtory*, *Poetry*, particularly of the *Picturesque* and *Dramatic* kind, the Study of the *fine Arts*; by converſing with the moſt eminent for Good-ſenſe and Virtue; but above all by frequent and repeated Acts of *Humanity*, *Compaſſion*, *Friendſhip*, *Politeneſs* and *Hoſpitality*. It is Exerciſe gives Health and Strength. He that reaſons moſt frequently becomes the wiſeſt, and moſt enjoys the Pleaſures of Wiſdom. He who is moſt often affected by Objects of Compaſſion in *Poetry*, *Hiſtory*, or *real Life*, will have his Soul moſt open to Pity and its delightful Pains and Duties.

So

So he alſo who practiſes moſt diligently the Offices of Kindneſs and Charity, will by it cultivate that Diſpoſition, from whence all his Pretenſions to perſonal Merit muſt ariſe, his preſent and his future Happineſs.

By an honeſt Employment.

An uſeful and honourable Employment in Life will adminiſter a thouſand Opportunities of this kind, and greatly ſtrengthen a Senſe of Virtue and good Affections, which muſt be nouriſhed by right Training, as well as our Underſtandings. For ſuch an Employment, by enlarging one's Experience, giving an Habit of Attention and Caution, or obliging one from Neceſſity or Intereſt, to keep a Guard over the Paſſions, and ſtudy the outward Decencies and Appearances of Virtue, will by degrees produce good Habits, and at length inſinuate the Love of Virtue and Honeſty for its own Sake.

By viewing Men and Manners in a fair light.

It is a great Inducement to the Exerciſe of Benevolence to view *Human Nature* in a favourable Light, to obſerve the Characters and Circumſtances of Mankind on the *faireſt* Sides, to put

the beſt Conſtructions on their Actions they will bear, and to conſider them as the Reſult of *partial* and *miſtaken*, rather than *ill* Affections, or at worſt, as the Exceſſes of a pardonable Self-love, ſeldom or never the Effect of pure Malice.

By Conſideration and pious Exerciſes.

Above all, the *Nature* and *Conſequences* of *Virtue* and *Vice*, their Conſequences being the Law of our Nature and Will of Heaven; the Light in which they appear to our Supreme *Parent* and *Lawgiver*, and the Reception they will meet with from him, muſt be often attended to. The Exerciſes of *Piety*, as *Adoration* and *Praiſe* of the *Divine* Excellency, *Invocation* of, and *Dependence* on his Aid, *Confeſſion*, *Thankſgiving*, and *Reſignation*, are habitually to be indulged, and frequently performed, not only as *medicinal* but highly *improving* to the Temper.

By juſt Views of Human Life and its Connection with a future.

To conclude: It will be of admirable Efficacy towards eradicating *bad* Habits, and implanting *good* ones, frequently to contemplate *Human Life*, as the great *Nurſery* of our *future* and *immortal Exiſtence*, as that *State* of

of *Probation* in which we are to be *educated* for a *Divine Life.* To remember, that our *Virtues* or *Vices* will be *immortal* as ourſelves, and influence our *future* as well as our *preſent* Happineſs—and therefore that every Diſpoſition and Action is to be regarded as pointing beyond the *preſent* to an *immortal* Duration. An habitual Attention to this wide and important *Connection* will give a vaſt Compaſs and Dignity to our Sentiments and Actions, a noble Superiority to the Pleaſures and Pains of Life, and a generous Ambition to make our *Virtue* as *immortal* as our *Being.*

SECT. II.

Motives to Virtue from perſonal Happineſs.

Motives from perſonal Happineſs.

WE have already conſidered our *Obligations* to the Practice of *Virtue*, ariſing from the *Conſtitution* of our Nature, by which we are led to *approve* a certain *Order* and *Oeconomy* of *Affections*, and cer-

certain *Courſe of Action* correſpondent to it.*—But beſides this, there are ſeveral Motives which ſtrengthen and ſecure Virtue, though not themſelves of a *Moral* kind. Theſe are, its *Tendency to perſonal Happineſs*, and *the contrary Tendency of Vice*. "Perſonal Happineſs ariſes, "either from the State of a Man's own "Mind, or from the State and Diſ-"poſition of external Cauſes towards "him."

Happineſs of Virtue from within.

We ſhall firſt examine the "Tendency of Virtue to Hap-"pineſs with reſpect to the "State of a Man's own Mind."—This is a Point of the utmoſt Conſequence in Morals, becauſe, unleſs we can convince ourſelves, or ſhew to others, that, by doing our *Duty*, or fulfilling our *Moral Obligations*, we conſult the greateſt Satisfaction of our own Mind, or our higheſt Intereſt on the whole, it will raiſe ſtrong and often unſurmountable Prejudices againſt the Practice of Virtue, eſpecially whenever there ariſes any Appearance of *Oppoſition* between our *Duty*, and our *Satisfaction* or *Intereſt*. To Creatures ſo de-

* *Vid. Book* I. *Sect.* 1, 2, *&c.*

deſirous of Happineſs, and averſe to Miſery as we are, and often ſo oddly ſituated amidſt contending Paſſions and Intereſts, it is neceſſary that Virtue appear not only an *honourable*, but a *pleaſing* and *beneficent* Form. And in order to juſtify our Choice to ourſelves as well as before others, we muſt ourſelves feel and be able to avow in the Face of the whole World, that *her* Ways are Ways of Pleaſantneſs, and her Paths the Paths of Peace. This will ſhew, beyond all Contradiction, that we not only approve, but can give a ſufficient Reaſon for what we do.

Influence of Vice on the Temper of the Mind.

Let any Man, in a cool Hour, when he is diſengaged from Buſineſs and undiſturbed by Paſſion, as ſuch cool Hours will ſometimes happen, ſit down, and ſeriouſly reflect with himſelf what State or Temper of Mind he would chuſe to feel and indulge, in order to be eaſy and to enjoy himſelf. Would he chuſe for that purpoſe to be in a conſtant Diſſipation and Hurry of Thought; to be diſturbed in the Exerciſe of his Reaſon; to have various, and often interfering Phantoms of Good playing before his Imagi-

nation, ſolliciting and diſtracting him by turns, now ſoothing him with amuſing Hopes, then torturing him with anxious Fears; and to approve this Minute what he ſhall condemn the next? Would he chuſe to have a ſtrong and painful Senſe of every petty Injury; quick Apprehenſions of every impending Evil; inceſſant and inſatiable Deſires of Power, Wealth, Honour, Pleaſure; an irreconcileable Antipathy againſt all Competitors and Rivals; inſolent and tyrannical Diſpoſitions to all below him; fawning, and at the ſame time envious, Diſpoſitions to all above him; with dark Suſpicions and Jealouſies of every Mortal? Would he chuſe neither to love nor be beloved of any, to have no Friend in whom to confide, or with whom to interchange his Sentiments or Deſigns; no Favourite, on whom to beſtow his Kindneſs, or vent his Paſſions; in fine, to be conſcious of no Merit with Mankind, no Eſteem from any Creature, no good Affection to his Maker, no Concern for, or Hopes of his Approbation; but inſtead of all theſe, to hate, and know that he is hated, to contemn, and know that he is contemned

temned by, all; by the Good, becauſe he is ſo unlike; and by the Bad, becauſe he is ſo like themſelves; to hate or to dread the very Being that made him; and in ſhort, to have his Breaſt the Seat of Pride and Paſſion, Petulance and Revenge, deep Melancholy, cool Malignity, and all the other Furies that ever poſſeſſed and tortured Mankind?— Would our calm Enquirer after Happineſs pitch on ſuch a State, and ſuch a Temper of Mind, as the moſt likely means to put him in poſſeſſion of his deſired Eaſe and Self-enjoyment?

Influence of Virtue on the Temper.

Or would he rather chuſe a ſerene and eaſy Flow of Thoughts; a Reaſon clear and compoſed; a Judgment unbiaſſed by Prejudice, and undiſtracted by Paſſion; a ſober and well-governed Fancy, which preſents the Images of Things true and unmixed with deluſive and unnatural Charms, and therefore adminiſters no improper or dangerous Fuel to the Paſſions, but leaves the Mind free to chuſe or reject as becomes a reaſonable Creature; a ſweet and ſedate Temper, not eaſily ruffled by Hopes or Fears, prone neither

neither to Suſpicion nor Revenge, apt to view Men and Things in the faireſt Lights, and to bend gently to the Humours of others rather than obſtinately to contend with them? Would he chuſe ſuch Moderation and Continence of Mind, as neither to be ambitious of *Power*, fond of *Honours*, covetous of *Wealth*, nor a Slave to *Pleaſure*; a Mind of courſe neither elated with Succeſs, nor dejected with Diſappointment; ſuch a modeſt and noble Spirit as ſupports Power without Inſolence, wears Honours without Pride, uſes Wealth without Profuſion or Parſimony; and rejoices more in giving than in receiving Pleaſure; ſuch Fortitude and Equanimity as riſes above Misfortunes, or turns them into Bleſſings; ſuch Integrity and Greatneſs of Mind, as neither flatters the Vices, nor triumphs over the Follies of Men; as equally ſpurns Servitude and Tyranny, and will neither engage in low Deſigns, nor abet them in others? Would he chuſe, in fine, ſuch Mildneſs and Benignity of Heart as takes part in all the Joys, and refuſes none of the Sorrows of others; ſtands well-affected to all Mankind; is conſcious of meriting

riting the Eſteem of all, and of being beloved by the beſt; a Mind which delights in doing good without any Shew, and yet arrogates nothing on that account; rejoices in loving and being beloved by its Maker, acts ever under his Eye, reſigns itſelf to its Providence, and triumphs in his Approbation?— Which of theſe Diſpoſitions would be his Choice, in order to be contented, ſerene and happy?—The *former* Temper is VICE; the *latter*, VIRTUE. Where *One* prevails there MISERY prevails, and by the Generality is acknowledged to prevail. Where the *Other* reigns, there HAPPINESS reigns, and by the Confeſſion of Mankind is acknowledged to reign. The *Perfection* of either Temper is *Miſery*, or *Happineſs in Perfection*. THEREFORE every *Approach* to *either Extreme*, is an *Approach* to *Miſery*, or to *Happineſs*; that is to ſay, every *Degree* of *Vice* or *Virtue* is accompanied with a *proportionable Degree* of *Miſery* or *Happineſs*.

An Objection from an imaginary Coalition of Virtue and Vice.

But many are of opinion, and, by their Practice ſeem to avow the Opinion, that, by blending or ſoftening the Extremes, and artfully recon-

ciling

ciling *Virtue* with *Vice*, they bid fairer to ſtrike a juſt *Medium* of Happineſs, to paſs more ſmoothly through Life, and to have more Reſources in the preſent embarraſſed Scene. HONESTY (they acknowledge) " is, in the main, the beſt " *Policy*, but it is often too blunt and " ſurly, and always too ſcrupulous, and " therefore to temper and ſeaſon it with " a little diſcreet Craft in critical and " well-choſen Conjunctures, will, they " think, make it more palatable to " others, and more profitable to one's " ſelf. *Kind* Affection is a good Thing " in its own Place, and when it coſts a " Man nothing; but *Charity* begins at " home; and one's Regard for others " muſt ſtill look that way, and be ſub- " ſervient to the main Chance. Beſides, " why ſuffer unneceſſary Diſquiet on the " Account of others? Our own Hap- " pineſs is Charge enough to us; and if " we are not to be happy till others are " ſo too, it is a mere *Utopian* Dream " ever to expect it. One would not " chuſe to do Ill for the ſake of Ill, but " when *Neceſſity* requires it, the *leſſer* " Good muſt ſubmit to the *greater*, that

" is,

" is, to our own *perſonal* Good; for in " it, by the *firſt* and *fundamental* Law " of our Nature, we are moſt intereſted. " By ſuch a Conduct we ſhall have leaſt " Reaſon to accuſe ourſelves, be moſt " eaſy within, and beſt ſecured againſt " the Misfortunes and Aſſaults of o- " thers."

The Temper and Condition of Half-honeſty or Knavery.

This is the Language of great Partiality of Thought, as well as great Partiality of Heart.—But as it is one of the main Forts in which *Selfiſhneſs* and *Knavery* uſe to intrench themſelves, it may be worth while to beat it down, to make way for the full Triumphs of their fair Adverſary. That Man may neglect, or hurt their own Intereſt by an *indiſcreet* Concern about that of others—that *Honeſty* may ſometimes degenerate into a *blunt Surlineſs*, or a *peeviſh Scrupuloſity*—that important Occaſions may demand the Sacrifice of a *leſs public* to a *greater private* Good---that it were Folly to make one's ſelf miſerable, becauſe others are not ſo happy as one would wiſh, we do not deny. But is there not the juſteſt reaſon to ſuſpect, that the *diſhoneſt*, or the *half-*

half-honeſt and *contracted* turn of Mind here pleaded for, is the very reverſe of that *Temper* which begets true Satisfaction and Self-enjoyment, and of that *Character* which entitles to Credit, Security, and Succeſs? The Man who doubts and heſitates, whether he may not, in ſome Inſtances, play the Knave, cannot, in any Senſe, be termed honeſt. And ſurely, he cannot approve himſelf for that Conduct, which, by an inviolable Law of his Nature, he is compelled to condemn; and if he cannot approve himſelf for his Conduct, he is deprived of one of the ſweeteſt Feelings of the human Heart. But, ſuppoſe he could diſguiſe the immoral Deed or Diſpoſition under the fair Name of ſome Virtue, or the Maſk at leaſt of a neceſſary Self-regard, as is often done, to elude the awful Deciſion of Conſcience, which when uninfluenced is always unerring; yet he muſt be conſcious he cannot ſtand the Teſt of *Judges leſs intereſted* than himſelf; and *muſt therefore* be under conſtant Dread of Diſcovery, and conſequently of public Cenſure, with all its mortifying Attendants. This Dread muſt be ſo much

much the greater if he has had Companions or Tools of his Knavery, which generally it muſt have in order to ſupply its native Impotence and Deficiency. This then is to be *inſecure*, *obnoxious*, and *dependent*, and that too on the worſt Set of Men, on whom one can have no hold but by their Vices, which like undiſciplined wild Beaſts, often turn upon their Maſters. Such an *inſecure*, *obnoxious*, *dependent* State, muſt neceſſarily be a State of *Suſpicion*, *Servitude*, and *Fear*, which inſtead of begetting Serenity and Self-enjoyment, are the Parents of Diſquiet and Miſery. Beſides, the fluctuating perpetually between oppoſite Principles, the Violence done to a native Senſe of Honeſty, the Reluctance againſt the firſt Advances of young and bluſhing Knavery, the hot and cold Fits of alternate Virtue and Vice, the Suſpence and Irreſolution of a Mind diſtracted between interfering Paſſions, are the firſt painful Symptoms of that dreadful Diſeaſe which afterwards lays waſte every thing goodly and ingenuous, and raiſes Agonies intolerable to the Patient, and quite inconceivable

ceivable by others. Whether ſuch an inconſiſtent Conduct, divided between Vice and Virtue, will ſerve the Views of Intereſt propoſed by it, will be afterwards examined.

Temper and Condition of the good benevolent Man.

As to the other Part of the Objection, let it be conſidered, that a Man of an enlarged benevolent Mind, who thinks, feels, and acts for others, is not ſubject to half the Diſquietudes of the contracted ſelfiſh Soul;—finds a thouſand Alleviations to ſoften his Diſappointments, which the other wants; — and has a fair Chance for double his Enjoyments. His Deſires are moderate, and his Wants few in compariſon of the other's, becauſe they are meaſured by Nature, which has Limits, not by Fancy or Paſſion, which has none. He is cautious, without being diſtruſtful or jealous; careful, but not anxious; buſy, but not diſtracted. He taſtes Pleaſure, without being diſſipated; bears Pain, without Dejection or Diſcontent; is raiſed to Power, without turning giddy; feels few of the Pains of Competition, and none of the Pains of Envy.

The

The principal Alleviations of his Calamities are theſe — that, though ſome of them may have been the Effects of his Imprudence, or Weakneſs, yet few of them are ſharpened by a Senſe of Guilt, and none of them by a Conſciouſneſs of Wickedneſs, which ſurely is their keeneſt Sting; — that they are common to him with the beſt of Men; — that they ſeldom or never attack him quite unprepared, but rather guarded with a Conſciouſneſs of his own Sincerity and Virtue, with a Faith and Truſt in Providence, and a firm Reſignation to its perfect Order; — that they may be improved as Means of Correction, or Materials to give Scope and Stability to his Virtues; — and, to name no more, they are conſiderably leſſened, and often ſweetened to him by the general Sympathy of the Wiſe and Good. *The Alleviations of his Ills.*

His Enjoyments are more numerous, or, if leſs numerous, yet more intenſe than thoſe of bad Men; for he ſhares in the Joys of others by Rebound; and every Increaſe of *general* or *particular* Happineſs *His Enjoyments.*

is

is a real Addition to his own. It is true, his friendly *Sympathy* with others ſubjects him to ſome Pains which the hard-hearted Wretch does not feel; yet to give a looſe to it is a kind of agreeable Diſcharge. It is ſuch a Sorrow as he loves to indulge; a ſort of pleaſing Anguiſh, that ſweetly melts the Mind, and terminates in a Self-approving Joy. Though the good Man may want Means to execute, or be diſappointed in the Succeſs of his benevolent Purpoſes, yet, as was formerly * obſerved, he is ſtill conſcious of good Affections, and that Conſciouſneſs is an Enjoyment of a more delightful Savour than the greateſt Triumphs of ſucceſsful Vice. If the *Ambitious*, *Covetous*, or *Voluptuous* are diſappointed, their Paſſions recoil upon them with a Fury proportioned to their Opinion of the Value of what they purſue, and their Hope of Succeſs; while they have nothing within to balance the Diſappointment, unleſs it is an uſeful Fund of Pride, which *however frequently* turns mere Accidents into mortifying Affronts, and exalts Grief into Rage and Frenzy.

Whereas

* *See Book* 2. §. 2.

Whereas the meek, humble, and benevolent Temper is its own immediate Reward, is ſatisfied from within, and as it magnifies greatly the Pleaſure of Succeſs, ſo it wonderfully alleviates, and in a manner annihilates, all Pain for the want of it.

From merited Eſteem and Sympathy.

As the good Man is conſcious of loving and wiſhing well to all Mankind, he muſt be ſenſible of his deſerving the Eſteem and Good-will of all; and this ſuppoſed Reciprocation of ſocial Feelings is, by the very Frame of our Nature, made a Source of very intenſe and enlivening Joys. By this Sympathy of Affections and Intereſts he feels himſelf intimately united with the Human Race; and being ſenſibly *alive* over the whole Syſtem, his Heart receives, and becomes reſponſive to every Touch given to any Part. So that, as an eminent *Philoſopher* † finely expreſſes it, he gathers Contentment and Delight from the pleaſed and happy States of thoſe around him, from Accounts and Relations of ſuch Happineſſes, from the very Countenances, Geſtures, Voices and Sounds even of Creatures foreign to our

 kind,

† *Vid.* Shaftſb. *Inq. into Virtue, Book* 2.

kind, whoſe Signs of Joy and Contentment he can any way diſcern.

Do not interfere with other Joys.

Nor do thoſe generous Affections ſtop any other natural Source of Joy whatever, or deaden his Senſe of any innocent Gratification. They rather keep the ſeveral *Senſes* and *Powers of Enjoyment* open and diſengaged, intenſe and uncorrupted by Riot or Abuſe; as is evident to any one who conſiders the diſſipated, unfeeling State of Men of *Pleaſure*, *Ambition*, or *Intereſt*, and compares it with the ſerene and gentle State of a Mind at peace with itſelf, and friendly to all Mankind, unruffled by any violent Emotion, and ſenſible to every good-natured and alluring Joy. He who daily dwells with *Temperance* and *Virtue*, thoſe everlaſting Beauties and of the higheſt Order, cannot be inſenſible to the Charms of Society, or Friendſhip, the Attractions of virtuous Love, the Delights of Reading, or to any Beauty of a lower Species, the Unbendings of innocent Mirth, or whatever elſe ſets the Soul at Eaſe, and gives him a Reliſh of his Being. By enjoying himſelf, he is in the beſt poſture of enjoying every thing elſe. All is pure and well-

ordered

ordered in ſuch a Heart, and therefore whatever Pleaſure is poured into it, has an original Savour, not a ſingle Drop is loſt. For Virtue draws off all but the Dregs, and by mixing ſomething of her own with the moſt ordinary Entertainments, refines them into exalted Enjoyments.

The Miſery of Exceſs in the Private Paſſions.

It were eaſy, by going through the different Sets of Affections mentioned formerly *, to ſhew, that it is only by maintaining the Proportion ſettled there that the Mind arrives at true Repoſe and Satisfaction. If *Fear* exceeds that Proportion, it ſinks into Melancholy and Dejection. If *Anger* paſſes juſt Bounds, it ferments into Rage and Revenge, or ſubſides into a ſullen corroding Gloom, which embitters every Good, and renders one exquiſitely ſenſible to every Ill. The *Private* Paſſions, the *Love of Honour* eſpecially, whoſe Impulſes are more generous as its Effects are more diffuſive, are Inſtruments of private Pleaſure; but if they are diſproportioned to our *Wants*, or to the *Value* of their ſeveral Objects, or to the *Balance* of other Paſſions, equally neceſſary, and more amiable, they become Inſtruments

* *See Book* 1. §. 1. 2.

of intenſe Pain and Miſery. For, being now deſtitute of that Counterpoiſe which held them at a due pitch, they grow turbulent, peeviſh, and revengeful, the Cauſe of conſtant Reſtleſſneſs and Torment, ſometimes flying out into a wild delirious Joy, at other times ſettling into a deep ſplenetic Grief. The Concert between Reaſon and Paſſion is then broke: all is Diſſonance and Diſtraction within. The Mind is out of Frame, and feels an Agony proportioned to the Violence of the reigning Paſſion.

In the public Affections. The Caſe is much the ſame, or rather worſe, when any of the particular *kind* Affections are out of their natural Order and Proportion; as happens in the Caſe of *effeminate Pity*, *exorbitant Love*, *parental Dotage*, or any *Party Paſſion*, where the juſt Regards to Society are ſupplanted. The more *ſocial* and *diſintereſted* the Paſſion is, it breaks out into the wilder Exceſſes, and makes the more dreadful Havock, both within and abroad, as is but too apparent in thoſe Caſes where a falſe Species of *Religion*, *Honour*, *Zeal*, or *Party Rage* has ſeized on the natural Enthuſiaſm of the Mind, and worked it up to Madneſs. It breaks

breaks through all Ties, *Natural* and *Civil*, counteracts the moſt ſacred and ſolemn Obligations, ſilences every other Affection, whether *Public* or *Private*, and transforms the moſt gentle Natures into the moſt ſavage and inhuman. Such an exorbitant Paſſion is like the enormous Growth of a natural Member, which not only draws from the Nouriſhment of the reſt, but threatens the Mortification of the whole Body, and in the mean time occaſions intolerable Pain and Anguiſh. In fine, all the *natural* Affections, like the animal Spirits, or Humours of a ſtrong Body, if reſtrained from their proper Play, turn furious or melancholic, and generally force their way by ſome violent Diſcharge, no leſs hurtful to the Patient than offenſive to thoſe with whom he is connected.

Happineſs of well-proportion'd Paſſions.

Whereas the Man who keeps the *Balance* of Affection even, is eaſy and ſerene in his Motions; mild and yet affectionate; uniform and conſiſtent with himſelf; is not liable to diſagreeable Colliſions of Intereſts and Paſſions; gives always place to the moſt friendly and humane Affections, and never to Diſpoſitions or Acts

of Reſentment, but on high Occaſions, when the *Security* of the *private*, or *Welfare* of the *public* Syſtem, or the *great Intereſts* of Mankind neceſſarily require a noble Indignation; and even then he obſerves a juſt Meaſure in Wrath; and laſt of all he proportions every Paſſion to the Value of the Object he affects, or to the Importance of the End he purſues.

Sum of the Argument.

To ſum up this Part of the Argument, the *honeſt* and *good* Man has eminently the Advantage of the *knaviſh* and *ſelfiſh* Wretch in every reſpect. The Pleaſures which the *laſt* enjoys flow chiefly from external Advantages and Gratifications; are ſuperficial and tranſitory; daſhed with long Intervals of Satiety, and frequent Returns of Remorſe and Fear; dependent on favourable Accidents and Conjunctures; and ſubjected to the Humours of Men. But the *good* Man is ſatisfied from himſelf; his principal Poſſeſſions lie within, and therefore beyond the Reach of the Caprice of Men or Fortune; his Enjoyments are exquiſite and permanent; accompanied with no inward Checks to damp them, and always with Ideas of Dignity and Self-Approbation; may be taſted at any time

and

and in any Place. * The Gratifications of *Vice* are turbulent and unnatural, generally ariſing from the Relief of Paſſions in themſelves intolerable, and iſſuing in tormenting Reflections; often irritated by Diſappointment, always inflamed by Enjoyment; and yet ever cloyed with Repetition. The Pleaſures of *Virtue* are calm and natural; flowing from the Exerciſe of kind Affections, or delightful Reflections in conſequence of them; not only agreeable in the Proſpect, but in the preſent Feeling; they never ſatiate, or loſe their Reliſh; nay, rather the Admiration of Virtue grows ſtronger every Day; and not only is the Deſire but the Enjoyment heightened by every new Gratification; and unlike to moſt others, it is increaſed, not diminiſhed by Sympathy and Communication. In fine, the Satisfactions of Virtue may be purchaſed without a Bribe, and poſſeſſed in the humbleſt, as well as the moſt triumphant Fortune; they can bear the ſtricteſt Review, do not change with Circumſtances, nor grow old with Time. Force cannot rob, nor Fraud cheat us of them; and, to

* *Vid. the late ingenious Dial. on* Happineſs *by* J. H.

crown all, inſtead of abating, they enhance every other Pleaſure.

External Effects of Virtue.

But the happy Conſequences of *Virtue* are ſeen, not only in the Internal Enjoyments it affords a Man, but "in the "favourable Diſpoſition of External "Cauſes towards him, to which it con-"tributes."

On the Body.

As VIRTUE gives the ſober Poſſeſſion of one's ſelf and the Command of one's Paſſions, the Conſequence muſt be Heart's Eaſe, and a fine natural Flow of Spirits, which conduce more than any thing elſe to Health and long Life. Violent Paſſions, and the Exceſſes they occaſion, gradually impair and wear down the Machine. But the calm placid State of a temperate Mind, and the healthful Exerciſes in which *Virtue* engages her faithful Votaries, preſerve the natural Functions in full Vigour and Harmony, and exhilarate the Spirits, which are the chief Inſtruments of Action. We might add, what will appear perhaps too refined, that as Virtue is the ſound Temperament and beautiful Complexion of the Soul, ſo it even diffuſes ſometimes a congenial Air of Beauty over the Body,

Body, lights up, and ſpreads out the Countenance into a certain Openneſs, Chearfulneſs and Dignity, thoſe natural Irradiations of inward Worth, which *Politeneſs*, that *Ape* of *Virtue*, may imitate, but can never fully attain.—In fine, *Temperance*, which has been called ſometimes the *Mother*, and at other times the *Nurſe* of the *Virtues*, is beautifully deſcribed by an ingenious Author, * to be that Virtue without Pride, and Fortune without Envy, that gives Indolence of Body and Tranquillity of Mind; the beſt Guardian of Youth and Support of old Age, the Tutelar Goddeſs of Health, and univerſal Medicine of Life, that clears the Head, ſtrengthens the Nerves, enlightens the Eyes, and comforts the Heart.

On one's Fortune, Intereſt, &c.

It may by ſome be thought odd to aſſert, that *Virtue* is no Enemy to a Man's *Fortune* in the preſent State of Things.—But if, by *Fortune*, be meant a moderate or competent Share of *Wealth*, *Power*, or *Credit*, not overgrown Degrees of them, what ſhould hinder the virtuous Man from obtaining that? He cannot cringe or

* *See* Temple's *Miſcell. Part* 1. *Treat.* 6.

fawn, it is true, but he can be civil and obliging as well as the Knave; and ſurely, his Civility is more alluring, becauſe it has more Manlineſs and Grace in it than the mean Adulation of the other; he cannot cheat or undermine, but he may be cautious, provident, watchful of Occaſions, and equally prompt with the Rogue in improving them; he ſcorns to proſtitute himſelf as a Pandar to the Paſſions, or as a Tool to the Vices of Mankind; but he may have as ſound an Underſtanding and as good Capacities for promoting their real Intereſts as the verieſt Court-Slave; and then, he is more faithful and true to thoſe who employ him. In the common Courſe of Buſineſs, he has the ſame Chances with the Knave of acquiring a Fortune, and riſing in the World. He may have equal Abilities, equal Induſtry, equal Attention to Buſineſs; and in other reſpects he has greatly the Advantage of him. People love better to deal with him; they can truſt him more; they know he will not impoſe on them, nor take Advantage of them, and can depend more on his Word than on the Oath or ſtrongeſt Securities of others. Whereas what is commonly

called

called CUNNING, which is the *Off-spring* of *Ignorance*, and conſtant *Companion* of *Knavery*, is not only a mean-ſpirited, but a very ſhort-ſighted Talent, and a fundamental Obſtacle in the Road of Buſineſs. It may procure indeed immediate and petty Gains, but it is attended with dreadful Abatements, which do more than over-balance them, both as it ſinks a Man's Credit when diſcovered, and cramps that Largeneſs of Mind, which extends to the remoteſt as well as the neareſt Intereſt, and takes in the moſt durable, equally with the moſt tranſient Gains. It is therefore eaſy to ſee how much a Man's *Credit* and *Reputation*, and conſequently his Succeſs, depend on his Honeſty and Virtue. The truly good Man has no Character to perſonate, no Maſk to wear; his Deſigns are tranſparent, and one Part of his Diſcourſe and Conduct exactly tallies with another. Having no ſordid Views to promote, no mean Paſſions to ſerve, but wiſhing well to every body, and doing all the Good he can, he is intrenched and guarded round by *Innocence* and *Virtue*; and, though he is not ſecured againſt Misfortunes, yet his Character and the Friends

his

his Merit has procured him will frequently retrieve him. Whereas *Tricking*, as one well expreſſes it, is a ſort of Diſguiſe, by which a Man hides himſelf in one Place, and expoſes himſelf in another. Beſides, *Falſhood* and *Roguery* are variable unſettled Things, and the Source of a Conduct both irreſolute and inconſiſtent. They muſt often change Hands, and be ever contriving new Expedients as Accidents vary; and one lame Meaſure muſt always limp on after another to ſupport and back it. So that an inexhauſted Fund of Craft is neceſſary to play the Knave to any purpoſe, and to maintain for any time a counterfeit Character. When he is once detected, his Credit is blown for ever; and, unleſs he is a great Maſter in Diſſimulation, his artificial Conduct will ever render him obnoxious to Suſpicion, which is ever ſharp-ſighted. Even the good Man is not ſecure againſt the Attacks of Calumny, but he is armed againſt its Sting. If he cannot ſilence, he will confute Detraction by obſtinately perſiſting in being virtuous and doing good; in time almighty Truth will prevail, and he might extort Veneration from the *Partial*, as well as obtain a chearful Tribute

bute from the *Candid* Judges of Merit. But ſhould the Cloud, in which Malice or Envy may have involved his Virtue, never be entirely diſſipated in his Life, yet Death, that Soother of Envy and the Malevolent Paſſions, will totally diſpel any remaining Gloom, and diſplay his Character in all its genuine and unſtained Glory. For the *Bed* of *Virtue* is a *Bed* of *Honour*, and he who dies in it, cannot die *unlamented* by the *Good*, nor *unreverenced* by the *Bad*.

On one's Peace and Security.

With regard to *Security* and *Peace* with his Neighbours, it may be thought perhaps, that the Man of a quiet forgiving Temper, and a flowing Benevolence and Courteſy, is much expoſed to Injury and Affronts from every proud or peeviſh Mortal, who has the Power or Will to do Miſchief. If we ſuppoſe indeed, this *Quietneſs* and *Gentleneſs* of Nature accompanied with *Cowardice* or *Puſillanimity*, this may often be the Caſe; but in reality, the good Man is bold as a Lion, and ſo much the bolder for being the calmer. Such a Perſon will hardly be a Butt to Mankind. The ill-natured will be afraid to provoke him, and the good-natured will not incline to do it.

Beſides,

Beſides, *true Virtue*, which is conducted by Reaſon, and exerted gracefully and without Parade, is a moſt inſinuating and commanding Thing; if it cannot diſarm Malice and Reſentment at once, it will wear them out by Degrees, and ſubdue them at length. How many have, by Favours and prudently yielding, triumphed over an Enemy who would have been enflamed into tenfold Rage by the fierceſt Oppoſition! In fine, *Goodneſs* is the moſt univerſally popular Thing that can be. Though the Prejudices or Paſſions of Men may ſometimes dreſs it up in the Diſguiſe of Weakneſs, or deface it with unlovely Features, yet let the Maſk be dropt, and the lovely Form appear as it is, the moſt prejudiced will reſpect, the unprejudiced admire and love it, and all will be afraid, or at leaſt aſhamed, to traduce or offend a Thing ſo innocent and ſo God-like.

On one's Family. To conclude, the good Man may have ſome Enemies, but he will have more Friends, and having given ſo many Marks of private Friendſhip or public Virtue, he can hardly be deſtitute of a Patron to protect, or a Sanctuary to entertain him, or to entertain and protect his Children when he is gone.

gone. Tho' he ſhould have little elſe to leave them, he bequeaths them the faireſt, and generally the moſt unenvied Inheritance of a *good Name*, which, like good Seed ſown in the Field of Futurity, will often raiſe up unſolicited Friends, and yield a benevolent Harveſt of unexpected Charities. But ſhould the Fragrance of the Parent's Virtue prove offenſive to a perverſe or envious Age, or even draw Perſecution on the friendleſs Orphans, there is *one* in Heaven, who will be more than a Father to them, and recompenſe their Parent's Virtues by ſhowering down Bleſſings on them. The Thoughts of leaving them in ſuch good Hands ſuſtain the honeſt Parent, and make him ſmile in the Agonies of Death; being ſecure that that almighty Friend, who has diſpenſed ſuch a Profuſion of Bounties to himſelf, cannot prove an unkind Guardian, or an unfaithful Truſtee to his fatherleſs Offſpring.—This leads to conſider a ſublime Motive, and noble Mould to Virtue, from whence it derives its firmeſt Support, and in which it receives its higheſt Finiſhing and Luſtre.

SECT.

SECT. III.

Motives to Virtue from the BEING *and* PROVIDENCE *of* GOD.

Two external Motives to Virtue.

BESIDES the intereſting Motives mentioned in the laſt *Section*, there are two great Motives to *Virtue*, ſtrictly connected with *human Life*, and reſulting from the very *Conſtitution* of the *human Mind*. The Firſt is the BEING and PROVIDENCE of GOD; the Second is the IMMORTALITY of the Soul, with *future Rewards* and *Puniſhments*.

Their Importance.

It appears from *Sect.* 4. of *Book* II. that *Man*, by the *Conſtitution* of his Nature, is deſigned to be a RELIGIOUS Creature. He is intimately connected with the *Deity*, and neceſſarily dependent on him. From that *Connection* and neceſſary *Dependence* reſult various *Obligations* and *Duties*, without fulfilling which, ſome of his ſublimeſt Powers and Affections would be incomplete and abortive. If he be likewiſe an IMMORTAL Creature, and if his *preſent Conduct* ſhall affect his *future Happineſs* in *another* State as well as in the *preſent*, it is evident that we take only a *partial View* of

of the *Creature* if we leave out this important Property of his Nature, and make a *partial Eſtimate* of *human Life* if we ſtrike out of the Account, or over-look that Part of his Duration which runs out into Eternity.——We ſhall therefore conſider the Motives which ariſe from the former Connection in this *Section*, and thoſe ariſing from the latter in the next.

Piety.

It is evident from the above-mentioned *Section*, * that "to "have a Reſpect to the *Deity* in our Temper and Conduct, to *venerate* and *love* "his *Character*, to *adore* his *Goodneſs*, to "*depend upon* and *reſign* ourſelves to his "*Providence*, to *ſeek* his *Approbation*, and "*act* under a *Senſe* of his *Authority*, is a "*fundamental Part* of *moral Virtue*, and "the *Completion* of the *higheſt Deſtination* "of *our Nature*."

A Support to Virtue.

But as *Piety* is an eſſential Part of Virtue, ſo likewiſe it is a *great Support* and *Enforcement* to the Practice of it. To contemplate and admire a Being of ſuch tranſcendent Dignity and Perfection as GOD, muſt naturally and neceſſarily open and enlarge the Mind, give a Freedom and Ampleneſs to

* *Sect.* 4. *Book* II.

to its Powers, and a Grandeur and Elevation to its Aims. For, as an excellent *Divine* † obſerves, "the Greatneſs of an "Object, and the Excellency of the Act "of any AGENT about a tranſcendent "Object, doth mightily tend to the En-"largement and Improvement of his Fa-"culties." Little Objects, mean Company, mean Cares, and mean Buſineſs cramp the Mind, contract its Views, and give it a creeping Air and Deportment. But when it ſoars above mortal Cares and mortal Purſuits, into the Regions of Divinity, and converſes with the greateſt and beſt of Beings, it ſpreads itſelf into a wider Compaſs, takes higher Flights in Reaſon and Goodneſs, and becomes God-like in its Air and Manners. *Virtue* is, if one may ſay ſo, both the *Effect* and *Cauſe* of Largeneſs of Mind. It requires that one think freely, and act nobly. Now what can conduce more to Freedom of Thought and Dignity of Action, than to conceive worthily of God, to reverence and adore his unrivalled Excellency, to imitate and tranſcribe that Excellency into our own Nature, to remember our Relation to him, and that we are the Image

† *Vid.* Whichcot's *Serm. Part* II. *Serm.* VI.

Image and Repreſentatives of his Glory to the reſt of the Creation? Such Feelings and Exerciſes muſt and will make us ſcorn all Actions that are baſe, unhandſome, or unworthy our State; and the Relation we ſtand in to God, will irradiate the Mind with the Light of Wiſdom, and ennoble it with the Liberty and Dominion of Virtue.

A Guard and Enforcement to Virtue.

The Influence and Efficacy of *Religion* may be conſidered in another Light. We all know that the Preſence of a Friend, a Neighbour, or any Number of Spectators, but eſpecially an auguſt Aſſembly of them, uſes to be a conſiderable Check upon the Conduct of one who is not loſt to a Senſe of Honour and Shame, and contributes to reſtrain many irregular Sallies of Paſſion. In the ſame manner we may imagine, that the Awe of ſome ſuperior Mind, who is ſuppoſed privy to our ſecret Conduct, and armed with full Power to reward or puniſh it, will impoſe a Reſtraint on us in ſuch Actions as fall not under the Controul or Animadverſion of others. If we go ſtill higher, and ſuppoſe our inmoſt Thoughts and darkeſt Deſigns, as well as our moſt ſe-

cret

cret Actions, to lie open to the Notice of the ſupreme and univerſal Mind, who is both the *Spectator* and *Judge* of human Actions, it is evident that the Belief of ſo auguſt a Preſence, and ſuch awful Inſpection, muſt carry a Reſtraint and Weight with it proportioned to the Strength of that Belief, and be an additional Motive to the Practice of many Duties which would not have been performed without it.—As our *Senſe* of *Honour* or *Blame* is increaſed in proportion to the Eſteem we have of thoſe who beſtow either, ſhall we ſuppoſe no Senſibility to the Applauſe, or Cenſure of him whom we believe to be the *Judge* as well as *Standard* of all Perfection? And if we ſuppoſe ſuch a Senſibility, can we deny that it will operate on every Mind which feels it, both as an *Incentive* to deſerve that Applauſe and as a *Guard* to avoid that Cenſure? We may ſuppoſe ſome Caſes in which the virtuous Man, through the Force of Prejudices againſt him, and becauſe of the falſe Lights in which his Actions are viewed, may be tempted to renounce the honeſt Cauſe by which he happens to incur Reproach or Ridicule. But if he can make his Appeal

peal from the Opinions of Men to the Searcher of Hearts, it is evident that the Conſciouſneſs of ſo high a Sanction may bear him out in his Courſe, and conſequently be a Support to his Virtue, and in due time may teach him to deſpiſe the Strife of Tongues, nay the utmoſt Efforts of Malice and Envy.

In Caſes of the greateſt Trial.

But a good Man may likewiſe fall a Sacrifice to Power or to Injuſtice; his Life may be a Series of Misfortunes, and his Virtue may have expoſed him to many of them; the Conſtitution and State of his Body, and peculiar Preſſures on his Mind, may incapacitate him for enjoying the natural Fruits of Virtue, at leaſt with an high Reliſh. How ſupporting in ſuch a Caſe, nay how preſervative muſt it be to his Integrity, and what an Antidote againſt that Gloom and Fretfulneſs which are apt to invade the Mind in ſuch Circumſtances of Trial, to believe that infinite Wiſdom and Goodneſs preſide in the Univerſe; —that every Event being under their Direction, is the Cauſe or Conſequence of ſome greater Good to him, or to the whole; —that thoſe Misfortunes which befall him are appointed by Heaven to

correct

correct his Follies, to improve or ſecure his Virtues, and conſequently to increaſe his Happineſs! Theſe Sentiments thoroughly felt muſt and will ſerve as a Charm to ſoothe his Sorrows, and confirm his Loyalty and Reſignation to the Supreme Providence.

In fine, let the Diſpoſition of external Cauſes be ever ſo unfavourable to the good Man, yet, as he is conſcious that the almighty Governor is his *Parent*, *Patron* and *Friend*, he may reſt ſecure that he will either ſuſtain and guard him in the midſt of his Troubles, or direct and over-rule them to his greateſt Good.

Exerciſes of Piety improving to Virtue.

It may be obſerved farther, that "to live under an habi- "tual Senſe of the *Deity* and his "great *Adminiſtration*, is to be "converſant with *Wiſdom*, *Order* and *Beau-* "*ty* in the higheſt Subjects, and to receive "the delightful Reflections and benign "Feelings which theſe excite, while they "irradiate upon him from every Scene "of Nature and Providence." How improving muſt ſuch Views be to the Mind, in dilating and exalting it above thoſe puny Intereſts and Competitions which agitate and enflame the Bulk of Man-

Mankind againſt each other! What genial and propitious Influence on the Temper muſt the *Admiration* and *Love* of *Divine Goodneſs* have, when it is conſidered as diffuſed through infinite Space, to infinite Races of Creatures, and ſtretching from Eternity to Eternity! What Candor, Mildneſs, Benignity of Heart, and what Grandeur as well as Sweetneſs of Manners muſt it inſpire? To conclude, with what alluring and commanding Energy muſt his *Benefits* call forth our *Gratitude*, his *Example* our *Imitation*, his *Wiſdom*, *Power* and *Goodneſs*, our *Confidence* and *Hope*, his *Applauſe* our *Ambition* to deſerve it? And how muſt his *Preſence* ſtrongly believed, or rather powerfully *felt*, enliven and fortify theſe and every other Principle of Virtue?

SECT. IV.

Motive to Virtue from the Immortality of the Soul, &c.

Metaphyſical Arguments for its Immortality.

THE other Motive mentioned was the *Immortality* of the Soul, with *future Rewards* and *Puniſhments*. The *methaphyſical* Proofs of the Soul's Immortality, are

are commonly drawn from its *ſimple*, *uncompounded*, and *indiviſible* Nature, from whence it is concluded, that it cannot be corrupted or extinguiſhed by a Diſſolution or Deſtruction of Parts,—from its having a *Beginning* of *Motion* within itſelf, whence it is inferred, that it cannot diſcontinue and loſe its Motion,——from the different Properties of *Matter* and *Mind*, the *Sluggiſhneſs* and *Inactivity* of *one*, and the immenſe *Activity* of the *other*, its prodigious Flight of *Thought* and *Imagination*, its *Penetration*, *Memory*, *Foreſight*, and *Anticipations* of *Futurity*, from whence it is concluded, that a Being of ſo *divine* a Nature cannot be extinguiſhed. But as theſe metaphyſical Proofs depend on intricate Reaſonings concerning the *Nature*, *Properties*, and *Diſtinctions* of *Body* and *Mind*, with which we are not very well acquainted, they are not obvious to ordinary Underſtandings, and are ſeldom ſo convincing even to thoſe of higher Reach, as not to leave ſome Doubts behind them. Therefore perhaps it is not ſo ſafe to reſt the Proof of ſuch an important Article, on what many may call the Subtleties of School-Learning. Thoſe Proofs which are brought from

from *Analogy*, from the *moral Conſtitution* and *Phenomena* of the *human Mind*, the *moral Attributes* of God, and the *preſent Courſe of Things*, and which are therefore called the *moral* Arguments, are the plaineſt, and generally the moſt ſatisfying. We ſhall ſelect only one or two from the reſt.

Moral Proof from Analogy.

In tracing the *Nature* and *Deſtination* of any Being, we form the ſureſt Judgment from his *Powers* of *Action*, and the *Scope* and *Limits* of theſe compared with his *State*, or with that *Field* in which they are exerciſed. If this Being paſſes through different States, or Fields of Action, and we find a *Succeſſion* of Powers adapted to the different Periods of his Progreſs, we conclude that he was deſtined for thoſe ſucceſſive States, and reckon his Nature *Progreſſive*. If, beſides the immediate Set of Powers which fit him for Action in his preſent State, we obſerve another Set which appears ſuperfluous, if he was to be confined to it, and which point to another or higher one, we naturally conclude, that he is not deſigned to remain in his preſent State, but to advance to that for which thoſe ſupernumerary Powers are adapted. Thus we argue that the *Inſect*, which has Wings forming

or formed, and all the Apparatus proper for Flight, is not deſtined always to creep on the Ground, or to continue in the torpid State of adhering to a Wall, but is deſigned in its Seaſon to take its Flight in Air. Without this farther Deſtination, the admirable Mechaniſm of Wings and the other Apparatus, would be uſeleſs and abſurd. The ſame kind of Reaſoning may be applied to Man, while he lives only a ſort of *vegetative* Life in the Womb. He is furniſhed even there with a beautiful Apparatus of Organs, Eyes, Ears, and other delicate Senſes, which receive Nouriſhment indeed, but are in a manner folded up, and have no proper Exerciſe or Uſe in their preſent Confinement.* Let us ſuppoſe ſome intelligent Spectator, who had never any Connection with Man, nor the leaſt Acquaintance with human Affairs, to ſee this odd Phenomenon, a Creature formed after ſuch a manner, and placed in a Situation apparently unſuitable to ſuch various Machinery, muſt he not be ſtrangely puzzled about the Uſe of his complicated Structure, and reckon ſuch a Profuſion of Art and admirable Workmanſhip loſt on the Subject; or reaſon by way

*Vid. Ludov. Viv. *de Rel. Chriſt. Lib.* II. *de Vita Uteri*, &c.

way of Anticipation, that a Creature, endued with ſuch various, yet unexerted Capacities, was deſtined for a more enlarged Sphere of Action, in which thoſe latent Capacities ſhall have full Play? The vaſt Variety, and yet beautiful Symmetry and Proportions of the ſeveral Parts and Organs with which the Creature is endued, and their apt Cohefion with, and Dependence on, the curious Receptacle of their Life and Nouriſhment, would forbid his concluding the Whole to be the Birth of Chance, or the bungling Effort of an unſkilful Artiſt, at leaſt would make him demur awhile at ſo harſh a Sentence. But if, while he is in this State of Uncertainty, we ſuppoſe him to ſee the Babe, after a few ſucceſsful Struggles, throwing off his Fetters, breaking looſe from his little dark Priſon, and emerging into open Day, then unfolding his recluſe and dormant Powers, breathing in Air, gazing at Light, admitting Colours, Sounds, and all the *fair Variety* of Nature, immediately his Doubts clear up, the Propriety and Excellency of the Workmanſhip dawn upon him with full Luſtre, and the whole Myſtery of the *firſt* Period is unravelled by the opening of this new Scene. Though

in this *ſecond* Period the Creature lives chiefly a kind of *animal* Life, *i. e.* of *Senſe* and *Appetite*, yet by various Trials and Obſervations, he gains Experience, and by the gradual Evolution of the Powers of *Imagination*, he ripens apace for an *higher* Life, for exerciſing the Arts of *Deſign* and *Imitation*, and of thoſe in which Strength or Dexterity are more requiſite than Acuteneſs or Reach in Judgment. In the ſucceeding *rational* or *intellectual* Period, his *Underſtanding*, which formerly crept in a lower, mounts into an higher Sphere, canvaſſes the Natures, judges of the Relations of Things, forms Schemes, deduces Conſequences from what is paſt, and from preſent as well as paſt, collects future Events. By this Succeſſion of States, and of correſpondent Culture, he grows up at length into a *moral*, a *ſocial*, and a *political* Creature. This is the laſt Period, at which we perceive him to arrive in this his mortal Career. Each *Period* is introductory to the next ſucceeding one; each *Life* is a Field of Exerciſe and Improvement for the next higher one, the Life of the *Fœtus* for that of the *Infant*, the Life of the *Infant* for that of the *Child*, and all the lower for the higheſt and beſt.*—But is this the laſt

* *See* Butler's *Analogy*, *Part* I.

laſt Period of Nature's Progreſſion? Is this the utmoſt Extent of her Plot, where ſhe winds up the Drama, and diſmiſſes the Actor into eternal Oblivion? Or does he appear to be inveſted with ſupernumerary Powers, which have not full Exerciſe and Scope, even in the laſt Scene, and reach not that Maturity or Perfection of which they are capable; and therefore point to ſome higher Scene, where he is to ſuſtain another and more important Character than he has yet ſuſtained? If any ſuch there are, may we not conclude by Analogy, or in the ſame way of Anticipation as before, that he is deſtined for that After-part, and is to be produced upon a more auguſt and ſolemn Stage, where his ſublimer Powers ſhall have proportioned Action, and its Nature attain its Completion?

Powers in Man which point to an After-Life.

If we attend to that *Curioſity*, or prodigious *Thirſt of Knowledge*, which is natural to the Mind in every Period of its Progreſs, and conſider withal the endleſs Round of Buſineſs and Care, and the various Hardſhips to which the Bulk of Mankind are chained down, it is evident, that in this preſent State, it is

Intellectual.

impoſſible to expect the Gratification of an Appetite at once ſo inſatiable and ſo noble. Our *Senſes*, the ordinary Organs by which Knowledge is let into the Mind, are always imperfect, and often fallacious; the Advantages of aſſiſting, or correcting them, are poſſeſſed by few; the Difficulties of finding out Truth amidſt the various and contradictory Opinions, Intereſts, and Paſſions of Mankind, are many; and the Wants of the Creature, and of thoſe with whom he is connected, numerous and urgent; ſo that it may be ſaid of moſt Men, that their *Intellectual* Organs are as much ſhut up and ſecluded from proper Nouriſhment and Exerciſe in that little Circle to which they are confined, as the *bodily* Organs are in the Womb. Nay, thoſe who to an aſpiring Genius have added all the Aſſiſtances of Art, Leiſure, and the moſt liberal Education, what narrow Proſpects can even they take of this unbounded Scene of Things from that little Eminence on which they ſtand? And how eagerly do they ſtill graſp at new Diſcoveries, without any Satisfaction or Limit to their Ambition?

Moral Powers. But ſhould it be ſaid, that Man is made for *Action*, and not

not for *Speculation*, or fruitleſs Searches after Knowledge, we aſk, for what kind of Action? Is it only for *bodily* Exerciſes, or for *moral*, *political*, and *religious* ones? Of all theſe he is capable, yet by the unavoidable Circumſtances of his Lot, he is tied down to the *former*, and has hardly any Leiſure to think of the *latter*, or, if he has, wants the proper Inſtruments of exerting them. The *Love of Virtue*, *of one's Friends* and *Country*, the *generous Sympathy with Mankind*, and *heroic Zeal of doing Good*, which are all ſo *natural* to great and good Minds, and ſome Traces of which are found in the loweſt, are ſeldom united with proportioned Means or Opportunities of exerciſing them; ſo that the *moral* Spring, the noble Energies and Impulſes of the Miud, can hardly find proper Scope, even in the moſt fortunate Condition; but are much depreſſed in ſome, and almoſt entirely reſtrained in the Generality, by the numerous Clogs of an indigent, ſickly, or embarraſſed Life. Were ſuch mighty Powers, ſuch God-like Affections planted in the human Breaſt to be folded up in the narrow Womb of our preſent Exiſtence, never to be produced

into a more *perfect* Life, nor to expatiate in the ample Career of Immortality?

Unsatisfied Desires of Existence and Happiness, &c.

Let it be considered, at the same time, that no Possession, no Enjoyment within the Round of Mortal Things is commensurate to the Desires, or adequate to the Capacities of the Mind. The most envied Condition has its Abatements, the happiest Conjuncture of Fortune leaves many Wishes behind, and after the highest Gratifications, the Mind is carried forward in Pursuit of new ones without End. Add to all, the fond *Desire* of *Immortality*, the secret *Dread* of *Non-existence*, and the high unremitting *Pulse* of the Soul beating for *Perfection*, joined to the Improbability or the Impossibility of attaining it *here*; and then judge whether this elaborate Structure, this magnificent Apparatus of inward Powers and Organs, does not plainly point out an *Here-after*, *and intimate Eternity to Man?* Does Nature give the finishing Touches to the lesser and ignobler Instances of her Skill, and raise every other Creature to the Maturity and Perfection of his Being, and shall she leave her principal Workmanship unfinished? Does she carry the

Vege-

Vegetative and *Animal* Life in *Man* to their full Vigour, and higheſt Deſtination, and ſhall ſhe ſuffer his *Intellectual*, his *Moral*, his *Divine* Life to fade away, and be for ever extinguiſhed? Would ſuch Abortions in the Moral World be congruous to that *Perfection of Wiſdom and Goodneſs*, which upholds and adorns the *Natural?*

Therefore Man immortal.

We muſt therefore conclude, from this Detail, that the *Preſent State*, even at its beſt, is only the Womb of Man's Being, in which the nobleſt Principles of his Nature are in a manner fettered, or ſecluded from a correſpondent Sphere of Action, and therefore deſtined for a future and unbounded State, where they ſhall emancipate themſelves, and exert the Fulneſs of their Strength. The moſt accompliſhed Mortal, in this low and dark Apartment of Nature, is only the *Rudiments* of what he ſhall be, when he takes his Etherial Flight, and puts on Immortality. Without a Reference to that State, *Man* were a mere Abortion, a rude unfiniſhed Embryo, a Monſter in Nature. But this being once ſuppoſed, he ſtill maintains his Rank, of the Maſter-piece of the Creation; his latent Powers are all ſuit-

able to the *Harmony* and *Progreſſion* of Nature, his noble Aſpirations, and the Pains of his Diſſolution, are his Efforts toward a *ſecond* Birth, the Pangs of his Delivery into Light, Liberty, and Perfection; and *Death*, his Diſcharge from Goal, his Separation from his Fellow-Priſoners, and Introduction into the Aſſembly of thoſe heroic Spirits who are gone before him, and of their great eternal Parent. The Fetters of his Mortal Coil being looſened, and his Priſon-Walls broke down, he will be bare and open on every Side to the Admiſſion of *Truth* and *Virtue*, and their fair Attendant, *Happineſs*; every *Vital* and *Intellectual* Spring will evolve itſelf, with a divine Elaſticity, in the free Air of Heaven. He will not then peep at the Univerſe and its glorious Author through a dark Grate, or a groſs Medium, nor receive the Reflections of his Glory through the ſtrait Openings of ſenſible Organs, but will be *all Eye, all Air, all Etherial and Divine Feeling*.* Let one part however of the Analogy be attended to, that, as in the Womb we receive our Original Conſtitution, Form, and the eſſential *Stamina* of our Being, which we carry along with us into Light, and which greatly

* *Vid. Relig. of Nat.* §. 9.

greatly affect the ſucceeding Periods of our Life; ſo our Temper and Condition in the *future* Life will depend on the Conduct we have obſerved, and the Character we have formed in the *preſent* Life. We are *here* in *Miniature* what we ſhall be at *full Length here-after*. The firſt *rude Sketch*, or *Out-lines* of *Reaſon* and *Virtue*, muſt be drawn at preſent, to be afterwards enlarged to the *Stature* and *Beauty* of Angels.

Immortality a Guard and Incentive to Virtue.

This, if duly attended to, muſt prove not only a *Guard*, but an admirable *Incentive* to Virtue. For he who faithfully and ardently follows the Lights of Knowledge, and pants after higher Improvements in Virtue, will be wonderfully animated and inflamed in that Purſuit, by a full Conviction that the Scene does not cloſe with Life—that his Struggles ariſing from the Weakneſs of Nature, and the Strength of Habit, will be turned into Triumphs—that his Career in the Tracks of Wiſdom and Goodneſs will be both ſwifter and ſmoother—and thoſe generous Ardors with which he glows towards *Heaven*, *i. e.* the *Perfection* and *Immortality of Virtue*, will find their adequate Object and Exerciſe in

a Sphere

a Sphere proportionably enlarged, incorruptible, immortal. On the other hand, what an inexpreſſible Damp muſt it be to the good Man to dread the total Extinction of that *Light* and *Virtue*, without which *Life*, nay *Immortality* itſelf, were not worth a ſingle Wiſh?

Proof from the Inequality of preſent Diſtributions.

Many Writers draw their Proofs of the Immortality of the Soul, and of a future State of Rewards and Puniſhments, from the unequal Diſtribution of theſe here. It cannot be diſſembled that wicked Men often eſcape the *outward* Puniſhment due to their Crimes, and do not feel the *inward* in that meaſure their Demerit ſeems to require, partly from the Callouſneſs induced upon their Nature by the Habits of Vice, and partly from the Diſſipation of their Minds abroad by Pleaſure or Buſineſs—and ſometimes good Men do not reap all the natural and genuine Fruits of their Virtue, through the many unforeſeen or unavoidable Calamities in which they are involved. This no doubt, upon the Suppoſition of an all-wiſe and good Providence, were an Argument, and a ſtrong one too, for a future State, in which thoſe Inequalities ſhall be corrected.

But unleſs we ſuppoſe a *prepollent good Order* in the preſent Scene of Things, we weaken the Proof of the *Divine* Adminiſtration, and the Preſumption of any better Order in any future Period of it.

Belief of Immortality, &c. a great Support amidſt Trials.

From *Section the ſecond* of this *Book* it appears, that *Virtue* has preſent Rewards, and *Vice* preſent Puniſhments annexed to it, ſuch Rewards and Puniſhments as make *Virtue*, in moſt Caſes that happen, far more eligible than *Vice*; but, in the infinite Variety of Human Contingencies, it may ſometimes fall out, that the inflexible Practice of Virtue ſhall deprive a Man of conſiderable Advantages to himſelf, his Family or Friends, which he might gain by a well-timed piece of Roguery, ſuppoſe by betraying his Truſt, voting againſt his Conſcience, ſelling his Country, or any other Crime, where the Security againſt Diſcovery ſhall heighten the Temptation. Or, it may happen, that a ſtrict Adherence to his Honour, to his Religion, to the Cauſe of Liberty and Virtue, ſhall expoſe him, or his Family, to the Loſs of every thing, nay to Poverty, Slavery, Death itſelf, or to Torments far more intolerable. Now, what

ſhall

ſhall ſecure a Man's Virtue in Circumſtances of ſuch Trial? What ſhall enforce the Obligations of Conſcience againſt the Allurements of ſo many Intereſts, the Dread of ſo many and ſo terrible Evils, and the almoſt unſurmountable Averſion of human Nature to exceſſive Pain? The Conflict is the greater when the Circumſtances of the Crime are ſuch as eaſily admit a Variety of Alleviations from *Neceſſity*, *Natural Affection*, *Love to one's Family*, or *Friends*, perhaps in Indigence? Theſe will give it even the Air of Virtue. Add to all, that the Crime may be thought to have few bad Conſequences, — may be eaſily concealed — or imagined poſſible to be retrieved in a good meaſure, by future good Conduct. It is obvious to which Side moſt Men will lean in ſuch a Caſe, and how much need there is of a Balance in the oppoſite Scale from the Conſideration of a *God*, of a *Providence*, and of an *immortal State* of *Retribution*, to keep the Mind firm and uncorrupt in thoſe or like Inſtances of ſingular Trial, or Diſtreſs.

In the general Courſe of Life. But without ſuppoſing ſuch peculiar Inſtances, a Senſe of a Governing Mind, and a Perſuaſion that Virtue is not only befriended by

by him here, but will be crowned by him hereafter with Rewards ſuitable to its Nature, vaſt in themſelves, and immortal in their Duration, muſt be not only a mighty Support and Incentive to the Practice of Virtue, but a ſtrong Barrier againſt Vice. The Thoughts of an almighty Judge and of an impartial future Reckoning, are often alarming, inexpreſſibly ſo, even to the ſtouteſt Offenders. On the other hand, how ſupporting muſt it be to the good Man, to think that he acts under the Eye of his Friend, as well as Judge! How improving, to conſider the *preſent State* as connected with a *future* one, and every Relation in which he ſtands as a *School* of *Diſcipline* for his *Affections*, every *Trial* as the *Exerciſe* of ſome *Virtue*, and the virtuous Deeds which reſult from both, as introductory to other Scenes of *Action* and *Enjoyment!* Finally, how tranſporting is it to view *Death* as his *Diſcharge* from the *Warfare* of *Mortality*, and a triumphant *Entry* into a State of Freedom, Security and Perfection, in which Knowledge and Wiſdom ſhall break upon him from every Quarter; where each Faculty ſhall have its proper Object, and his Virtue, which was often damped or defeated here,

here, ſhall be enthroned in undiſturbed and eternal Empire!

Advantages of the Chriſtian *Scheme, and its Connection with Natural Religion or Morality.*

On reviewing this ſhort *Syſtem* of *Morals*, and the *Motives* which ſupport and enforce it, and comparing both with the CHRISTIAN *Scheme*, what *Light* and *Vigour* do they borrow from thence! How clearly and fully does CHRISTIANITY lay open the *Connections* of our Nature, both *material* and *immaterial*, and *future* as well as *preſent!* What an ample and beautiful Detail does it preſent of the *Duties* we owe to *God*, to *Society*, and *Ourſelves*, promulgated in the moſt ſimple, intelligible, and popular manner; diveſted of every Partiality of Sect or Nation; and adapted to the general State of Mankind! With what bright and alluring *Examples* does it illuſtrate and recommend the Practice of thoſe Duties; and with what mighty *Sanctions* does it enforce that Practice! How ſtrongly does it deſcribe the *Corruptions* of our Nature; the *Deviations* of our Life from the *Rule* of *Duty*; and the *Cauſes* of both! How marvellous and benevolent a Plan of *Redemption* does it unfold, by which thoſe *Corruptions* may be remedied,

and

and our *Nature* reſtored from its *Deviations*, to tranſcendent Heights of *Virtue* and *Piety!* Finally, what a fair and comprehenſive Proſpect does it give us of the *Adminiſtration* of *God*, of which it repreſents the *preſent State* only as a *ſmall Period*; and a *Period* of *Warfare* and *Trial!* How ſolemn and unbounded are the Scenes which it opens beyond it; the *Reſurrection* of the *Dead*; the *General Judgment*; the *Equal Diſtribution* of *Rewards* and *Puniſhments* to the *Good* and the *Bad*; and the full *Completion* of *Divine Wiſdom* and *Goodneſs* in the *final Eſtabliſhment* of *Order*, *Perfection* and *Happineſs!* —— How glorious then is that SCHEME of RELIGION, and how worthy of *Affection* as well as of *Admiration*, which, by making ſuch *Diſcoveries*, and affording ſuch *Aſſiſtances*, has diſcloſed the unfading Fruits and Triumphs of VIRTUE, and ſecured its Intereſts beyond the Power of TIME and CHANCE!

CON-

CONCLUSION.

Recapitulation. WE have now conſidered the CONSTITUTION and CONNECTIONS of MAN, and deduced the ſeveral DUTIES reſulting from *both*. We have inveſtigated ſome of the METHODS by which his *Conſtitution* may be *preſerved* in a *ſound* and *healthful* State, or *reſtored* to it. We have enquired into the FINAL CAUSES of his Conſtitution, and found its admirable *Harmony* with his *Situation*. And, laſtly, we have enumerated the principal MOTIVES which inforce the *Practice* of the *Duties*, incumbent on a Creature *ſo conſtituted*, and *ſo ſituated*.

Reſult. From this Deduction it appears, that "MAN is a *Creature* "endued with a Variety of *Senſes*, *Powers* "and *Paſſions*, ſubject to a Variety of "*Wants* and *Dangers*, environed with "many NATURAL, and capable of form- "ing many CIVIL *Connections*; bound to "many *Duties* in conſequence of ſuch a "*Nature*, ſuch a *Situation*, and ſuch *Con-* "*nections*, and ſuſceptible of many *Enjoy-* "*ments* in the Diſcharge of them."—— It farther appears, that "the Sum of

"thoſe

" thoſe *Duties* may be reduced to ſuch
" a Conduct of his *Senſes*, *Powers* and
" *Paſſions*, as is duly *proportioned* to his
" *Wants*, to his *Dangers*, and to his *Con-*
" *nections*;—that this *Conduct* is moſt ap-
" proved in the mean time, and yields
" the moſt refined and laſting *Pleaſures*
" afterwards;—that particularly, the Ex-
" erciſe of the *public Affections* is attended
" with *Enjoyments*, the greateſt in DIG-
" NITY and *Duration*;—and in the *largeſt*
" *Sum* of ſuch *Pleaſures* and *Enjoyments* his
" higheſt HAPPINESS conſiſts. THERE-
" FORE, to keep thoſe refined Sources
" of Enjoyment always open, and in
" Caſes of Competition, to ſacrifice the
" *Lower* kinds, *i. e.* thoſe of *Senſe* and
" *Appetite*, to the *Higher*, *i. e.* to thoſe of
" *Reaſon*, of *Virtue* and *Piety*, is not real
" *Self-Denial*, but the trueſt *Wiſdom* and
" the juſteſt *Eſtimate* of *Happineſs*.—And
" to ſhut up the nobler Springs, or to
" ſacrifice the *higher* to the *lower* kinds,
" is not *Self-Indulgence*, but the *Height* of
" *Folly*, and a wrong *Calculation* of *Hap-*
" *pineſs*.

Therefore HE who, in his YOUTH, improves his *Intellectual* Powers in the Search of

The happieſt Youth.

Truth

Truth and uſeful Knowledge; and refines and ſtrengthens his *Moral* and *Active* Powers, by the Love of Virtue, for the Service of his Friends, his Country and Mankind; who is animated by true Glory, exalted by ſacred Friendſhip for *Social*, and ſoftened by virtuous Love for *Domeſtic* Life; who lays his Heart open to every other mild and generous Affection, and who, to all theſe adds a ſober maſculine *Piety*, equally remote from *Superſtition* and *Enthuſiaſm*; That MAN enjoys the moſt agreeable *Youth*, and lays in the richeſt Fund for the honourable *Action*, and *happy* Enjoyment of the *ſucceeding Periods* of Life.

The happieſt Manhood.

He who, in MANHOOD, keeps the *Defenſive* and *Private Paſſions* under the wiſeſt Reſtraint; who forms the moſt ſelect and virtuous Friendſhips; who ſeeks after *Fame*, *Wealth* and *Power* in the Road of *Truth* and *Virtue*, and, if he cannot find them in that Road, generouſly deſpiſes them; who, in his *private* Character and Connections gives fulleſt Scope to the tender and manly Paſſions, and in his *public* Character and Connections ſerves his Country and Mankind, in the moſt upright and diſintereſted manner;

manner; who, in fine, enjoys the *Goods* of Life with the greateſt *Moderation*, bears its *Ills* with the greateſt *Fortitude*; and in thoſe various Circumſtances of *Duty* and *Trial* maintains and expreſſes an habitual and ſupreme *Reverence* and *Love of God*; THAT MAN is the *worthieſt* Character in *this Stage* of Life; paſſes through it with the higheſt Satisfaction and Dignity; and paves the Way to the moſt eaſy and honourable *Old-age*.

The happieſt Old-age.

Finally, HE who, in the DECLINE OF LIFE preſerves himſelf moſt exempt from the Chagrins incident to that Period; cheriſhes the moſt *equal* and *kind Affections*; uſes his *Experience*, *Wiſdom* and *Authority* in the moſt *fatherly* and *venerable* manner; acts under a *Senſe* of the *Inſpection*, and with a View to the *Approbation* of his *Maker*; is daily aſpiring after Immortality, and ripening apace for it; and having ſuſtained his Part with Integrity and Conſiſtency to the laſt, quits the Stage with a modeſt and graceful Triumph; THIS is the *beſt*, this is the *happieſt* OLD-MAN.

The happieſt Life.

Therefore that *whole Life* of *Youth*, *Manhood* and *Old-age* which is ſpent after this manner,

ner, is the BEST and the HAPPIEST LIFE.

The good Man. "*He*, who has the ſtrongeſt "*Original Propenſion* to ſuch "Sentiments and Diſpoſitions, "has the beſt NATURAL Temper." "*He*, "who *cultivates* them with the greateſt "Care, is the moſt VIRTUOUS

The Virtuous, "Character." "HE, who "*knows* to *indulge* them in the moſt *diſ-*

The Wiſe, the Fortunate Man. "*creet* and *conſiſtent* manner, "is the WISEST." "And HE, "who, with the *largeſt Capa-*"*cities*, has the *beſt Opportunities* of in-"dulging them, is the moſt FORTU-"NATE.

A Life according to Nature. "To form our Life upon "this Plan is to FOLLOW "NATURE," that is to ſay, to "act in a *Conformity* to our *Original Con-*"*ſtitution*, and in a *Subordination* to the "*Eternal Order* of *Things*. And, by act-"ing in this manner (ſo benevolently are "we formed by our common Parent!) "we effectually promote and ſecure our "higheſt Intereſt." THUS,

Duty, Wiſdom and Happineſs are one. at laſt it appears, (and who would not rejoice in ſo *Divine* a *Conſtitution?*) that "DUTY,

"WISDOM

" WISDOM and HAPPINESS *coincide*, and " are *one*.

To conclude: " VIRTUE is " the higheſt *Exerciſe* and *Im-* " *provement* of REASON; the " *Integrity*, the *Harmony*, and *juſt Balance* " of AFFECTION; the *Health*, *Strength* " and *Beauty* of the MIND." " The PER- " FECTION of *Virtue* is to give REASON " *free* Scope; to obey the Authority of " CONSCIENCE with *Alacrity*; to exerciſe " the *Defenſive Paſſions* with FORTITUDE; " the *Private* with TEMPERANCE; the " *Public* with JUSTICE; and all of them " with PRUDENCE; that is, in a due " *Proportion* to each other, and an entire " *Subſerviency* to a *calm diffuſive* BENEVO- " LENCE; — to *adore* and *love* GOD with " a *diſintereſted* and *unrivalled* AFFECTION; " and to *acquieſce* in his *Providence* with a " *joyful Reſignation*." " Every *Approach* " to this *Standard* is an *Approach* to *Per-* " *fection* and HAPPINESS. And every " *Deviation* from it, a *Deviation* to VICE " and MISERY.

The Sum and Perfection of Virtue.

From this whole REVIEW of HUMAN NATURE, the moſt *divine* and *joyful* of all *Truths* breaks upon us with full Evidence and Luſtre;

A noble and joyful Corollary.

Luſtre; "That MAN is liberally pro-
"vided with *Senſes* and *Capacities* for *en-*
"*joying Happineſs*; furniſhed with *Means*
"for *attaining* it; *taught* by his NATURE
"where it *lies*; *prompted* by his PASSI-
"ONS *within*, and his CONDITION *with-*
"*out*, powerfully to ſeek it; and, by the
"*wiſe* and *benevolent* ORDER of *Heaven*,
"often *conducted* to the WELFARE of the
"PARTICULAR, and always made *ſubſer-*
"*vient* to the GOOD of the UNIVERSAL
"SYSTEM."

F I N I S.